

THE
ANALYTICAL REVIEW.

FOR JUNE, 1797.

HISTORY. VOYAGES.

ART. I. *An historical Survey of the French Colony, in the Island of St. Domingo: comprehending a short Account of its ancient Government, political State, Population, Production, and Exports; a Narrative of the Calamities which have desolated the Country ever since the Year 1789; with some Reflections on their Causes and probable Consequences; and a Detail of the Military Transactions of the British Army in that Island, to the End of 1794.* By Bryan Edwards, Esq. M. P. F. R. S. &c. Author of the History of the British Colonies in the West Indies. 4to. 247 pages. Price 15s. in boards. Stockdale. 1797.

It begins to be at length generally believed, that the present war, from its very origin, a war undertaken for the express purpose of conquest and acquisition. 'Indemnity for the past,' was a favourite political sentiment early in the struggle, and the french West India islands offered a tempting, and, perhaps, an irresistible bait to individual avarice, and national ambition.

The colony which is the subject of the present historical survey was, in every point of view, superiour to all the english, nay, perhaps, to all the european settlements in the West Indian archipelago; its advantages, indeed, to a commercial nation, can scarcely be appreciated, for in our hands, it would not only have afforded us at all times a monopoly of the sugar trade, but increased our sailors and shipping to a degree hitherto unknown, either in the ancient or modern world.

This very island, however, has proved the grave of our troops, instead of becoming the theatre of our glory, and, plunder apart, (the legitimacy of which is highly questionable, and the immorality evident) we have nothing to boast of, but the precarious tenure of some insulated spots of a country, of which the soil is moistened with our blood, and the atmosphere pregnant with pestilence and death.

Of the talents of the author we are disposed to entertain a very favourable opinion, and his information is entitled to due respect; for he has visited the island which he here describes, and been provided with a variety of papers, by men enabled, from their situation, to furnish authentic documents. We have already noticed his 'History, Civil and Commercial, of the British Colonies in the West Indies,' (see Analytical Review, vol. xvi, p. 361) and 'Proceedings of the Governor and Assembly of Jamaica, in regard to the Maroon Negroes,' (see p. 266 of the present volume.)

Chap. I Treats of the political state of Saint Domingo, previous to the year 1789. The enslaved negroes, at that period, amounted to no less than 480,000.

'It was in favour of this class,' says Mr. E. 'that Louis XIV., in the year 1685, published the celebrated edict, or code of regulations, which is well known to the world, under the title of the *Code Noir*; and it must be allowed, that many of its provisions breathe a spirit of tenderness and philanthropy, which reflects honour on the memory of its author; but there is this misfortune attending this, and must attend all other systems of the same nature, that most of its regulations are inapplicable to the condition and situation of the colonies in America. In countries where slavery is established, the leading principle on which government is supported, is *fear*, or a sense of that absolute coercive necessity, which, leaving no choice of action, supercedes all question of *right*. It is in vain to deny that such actually is, and necessarily must be, the case in all countries where slavery is allowed. Every endeavour therefore to extend positive rights to men in this state, as between one class of people and the other, is an attempt to reconcile inherent contradictions, and to blend principles together which admit not of combination.'—What a shocking description! we here find it confessed, that negro slavery, avowedly an infringement of the first principles of human nature, is such a horrible and degrading state of existence, as to admit of no palliation, and to be incapable of either melioration or amendment.

As to the free mulattoes, we are told by our author, that 'in many respects their situation was even more degrading and wretched, than that of the enslaved negroes in any part of the West Indies.'

'Although released from the dominion of individuals,' it is added, 'yet the free men of colour, in all the french islands, were still considered as the property of the public, and as public property they were obnoxious to the caprice and tyranny of all those whom the accident of birth had placed above them. By the colonial government they were treated as slaves in the strictest sense; compelled, on attaining the age of manhood, to serve three years in a military establishment, called the *marechauffée*, and on the expiration of that term, they were subject, great part of the year, to the burthen of the *corvées*; a species of labour allotted for the repair of the highways, of which the hardships were insupportable. They were compelled, moreover, to serve in the militia of the province, or quarter to which they belonged, without pay or allowance of any kind, and in the horse or foot, at the pleasure of the commanding officer, &c.

'They

* They were forbidden to hold any public office, trust, or employment, however insignificant; they were not even allowed to exercise any of those professions to which some sort of liberal education is supposed to be necessary. All the naval and military departments, all degrees in law, physic, and divinity, were appropriated exclusively by the whites. A mulatto could not be a priest, nor a lawyer, nor a physician, nor a surgeon, nor an apothecary, nor a schoolmaster. Neither did the distinction of colour terminate as in the british West Indies, with the third generation. There was no law, nor custom, that allowed the privilege of a white person, to any descendant from an african, however remote the origin. The taint in the blood was incurable, and spread to the latest posterity.*

Notwithstanding the numerous catalogue of disabilities here set forth, we apprehend that the author is not altogether correct, when he places the enfranchised mulatto in a more humiliating situation than the enslaved negro; for it is notorious, that the former might possess slaves, and was always far better clothed and fed than the latter. There is also a manifest distinction in this: that the mulatto was not tortured under the whip of a master, and was infinitely less subject to the caprice of individuals. In the same manner, it has of late become customary with the advocates for the planters, to make the shameful assertion, that their negroes are better taken care of than our peasantry; but the exemption from the bloody scourge constitutes an essential difference, which, admitting every thing else, it is impossible for them to get over.

Chap. II and III treat of the events that occurred in the colony between the revolution of 1789, and the dissolution of the colonial assembly, in august 1790. We find that six only, out of eighteen deputies from St. Domingo, were allowed to sit in the states general. At this period there existed, what Mr. E. is pleased to term, 'a very strong and marked *prejudice* against the inhabitants of the sugar islands, on account of the slavery of the negroes.' The society called *l'Amis des Noirs* is said to have formed this disposition, which was not, however, peculiar to the mother country; for mons. Dubois, deputy *procureur general*, and mons. Ferrand de Beaudierre, a magistrate at Petit Goave, attempted to demonstrate the injustice committed by the interested slave-holders; but the former of these gentlemen was imprisoned, and the latter murdered!

Chap. IV. *Rebellion and defeat of Ogé, a free man of colour.* James Ogé 'was a young man under thirty years of age; he was born in St. Domingo, of a mulatto woman, who still possessed a coffee plantation in the northern province, about thirty miles from Cape François, whereon she lived very creditably, and found means, out of its profits, to educate her son at Paris, and even to support him there in some degree of affluence, after he had obtained the age of manhood. His reputed father, a planter of some account, had been dead several years.

* Ogé had been introduced to the meetings of the *Amis des Noirs*, under the patronage of Gregoire, Brissot, La Fayette, and Robespierre, the leading members of that society; and was by them initiated into the popular doctrine of *equality and the rights of man*. Here it was that he first learnt the miseries of his condition, the

cruel wrongs and contumelies to which he and all his mulatto brethren were exposed in the West Indies, and the monstrous injustice and absurdity of that prejudice, which (said Gregoire) estimating a man's merit by the colour of his skin, has placed at an immense distance from each other, the children of the same parent; a prejudice which stifles the voice of nature, and breaks the bands of fraternity asunder.'

The author frankly admits 'that these are great evils;' but he asserts, that they who attempted to redress them were actuated by the worst motives. This is hardly fair: the cause in which the *Amis des Noirs* was engaged must be allowed to have been the cause of humanity; and it is scarcely candid to suppose, that some of the ablest, and many of them the best men in France, should have associated for the purposes here attributed to them. Mr. E. is still more unguarded in the language he holds relative to the society for the abolition of the slave trade, established in this country.

We cordially sympathize with him, however, respecting the horrid punishment inflicted on Ogé and his lieutenant Chavane, who were adjudged to be broken alive, and left to perish in that dreadful situation on the wheel.

In Chap. v we receive an account of the murder of colonel Mauduit, and what is termed 'the fatal decree' of the national assembly, of the 15th may, 1791. By this, all the people of colour born of free parents became french citizens, and were eligible to seats both in the parochial and colonial assemblies. It was enacted, in consequence of the murder of Ogé, and the representations of Gregoire, La Fayette, Brissot, and 'some other pestilent reformers!'

In the succeeding chapter, the consequences of this decree are pointed out, and the enormities committed by the insurgent negroes detailed. We apprehend, however, that most, if not all the misfortunes that accompanied it, proceeded less from the conduct of the french legislature, than the unjust and impolitic prejudices of the white planters.

We find in the next section, that the mulattoes made a common cause with the negroes; it is there also once more allowed, that the former had solid ground of complaint and dissatisfaction, and, if this be the case, it surely cannot be denied, that the latter, groaning under an intolerable slavery, were at least equally justified in their resistance.

To heal the divisions that had broken out in St. Domingo, Mirbeck, Roome, and St. Leger, were sent thither as 'civil commissioners;' but we learn in chap. viii, that the circumstance of having proclaimed a general amnesty and pardon to the men of colour and revolted slaves actually 'lost them the confidence of all the white inhabitants.' Three new commissioners, Santhonax, Polverel, and Ailhaud, replaced the former, and commenced their proceedings by dissolving the colonial assembly, and sending Blanchelande, the governor, a state prisoner to France. Gothaud, his successor, unluckily engaged in fresh disputes with the commissioners, who called in the negroes to their assistance, and a civil war having taken place in this unhappy colony, the town of Cape François was destroyed, and many of the inhabitants massacred.

In chap. ix, which we think ought to have occupied the place of chap. i, we have an account of the extent and produce of this celebrated colony.

'The island of St. Domingo is situated in the Atlantic ocean, about three thousand five hundred miles from the land's end of England; the eastern point lying in north latitude $18^{\circ} 20'$, and in longitude $68^{\circ} 40'$ W. from Greenwich. The island extends about 140 miles in the broadest part, from north to south; and 390 from east to west. In a country of such magnitude, diversified with plains of vast extent, and mountains of prodigious height, is probably to be found every species of soil which nature has assigned to all the tropical parts of the earth. In general, it is fertile in the highest degree; every where well watered, and producing almost every variety of vegetable nature, for use and beauty, for food and luxury, which the lavish hand of a bountiful providence has bestowed on the richest portion of the globe. In that part which constituted the french territory, the quantity of unproductive land bears no manner of proportion to the whole; and the liberality of nature was laudably seconded by the industry of the inhabitants. Until those ravages and devastations, which I have had the painful task of recording, deformed and destroyed, with undistinguishing barbarity, both the bounties of nature, and the labours of art, the possessions of France in this noble island were considered as the garden of the West Indies; and for beautiful scenery, richness of soil, salubrity and variety of climate, might justly be deemed *the paradise of the new world.*'

The author next proceeds to detail the history of this settlement, and asserts, that the hostilities maintained for upwards of fifty years by the bucaniers, against their oppressors, 'were more justifiable and legitimate in their origin, than all the wars which the pride and ambition of kingdoms and nations have occasioned from the beginning of the world to the present hour.'

Port au Prince, in 1790, consisted of about 600 houses, and contained 2,754 white inhabitants. Cape François, which was the seat of the french government in time of war, 'would have ranked among the cities of the second class in any part of Europe, for beauty and regularity. It possessed two magnificent squares, and the number of the free inhabitants of all colours was estimated at eight thousand, exclusive of soldiers and sailors. The domestic slaves were at least one third more numerous than their masters. In the beginning of 1790, this flourishing colony contained

431 plantations of clayed sugar.

362 ——— of muscavado.

Total 793 plantations of sugar.

3117 ——— of coffee.

789 ——— of cotton.

3160 ——— of indigo.

54 ——— of cacao, or chocolate.

623 smaller settlements.

Making 8,536 establishments of all kinds throughout the colony.

The following is a summary of the population at the same period :

| | |
|---|---------|
| Whites of both sexes and all ages, exclusive of soldiers, and sailors, - - - - - | 30,831 |
| Negro slaves, - - - - - | 480,000 |
| Free people of colour, about - - - - - | 24,000 |
| Total, french planters, slaves, and free people of colour | 534,831 |

Shipping in 1787.

Four hundred and seventy ships, containing 112,253 tons, navigated by 11,220 men.

Value of exports, at the ports of shipping.

| | |
|--|-------------|
| In livres of St. Domingo - - - - - | 171,544,666 |
| Being equal to sterling money of Great Britain | £4,765,129 |

The two remaining chapters, are principally occupied with the military history of the last three or four years, and the appendix contains a variety of interesting papers.

This volume abounds with much curious information, and affords ample matter for speculation. Neither in the present, nor in his two former works, does the author pretend to justify negro slavery; he rests the defence of the planters, on necessity, and apologizes for the continuance of bondage, on the principle of policy. Thus far, we allow his conduct to be liberal and ingenuous, and can only lament that on the present occasion, he should attribute the foulest motives to those who wish to vindicate the human race from oppression, at the very moment he is anxious to palliate the enormities of the slave owners, and screen their conduct from the slightest reproach.

ART. II. *Traëts upon India*; written in the Years 1779, 1780, and 1788. By Mr. John Sullivan; with subsequent Observations by him. 8vo. 450 pages. Price 10s. 6d. in boards. Becket. 1796.

THIS publication consists of letters which were presented to his majesty's ministers, and to the court of directors, in the years specified in the title page, without any intention of their ever being brought under more general view. In the present publication they are connected with some events which have taken place since they were written, and which, the author conceives, will be found to elucidate and confirm the information and opinions that were then submitted for consideration. With the same view he has connected the subject of these papers with two letters which he addressed to the court of directors in the years 1779 and 1780. The letter which has the first place in this collection, and which contains, in a reduced form, the substance of three letters that were addressed by the author to lord North, in the autumn of 1780, is divided into two parts. In the first Mr. S. shows, 'that, circumstanced as we are, it is no longer a question, whether we can *withdraw ourselves within* * the limits of

* This is a sort of hybernicism, of little consequence indeed but every thing ridiculous, on a grave subject, should be avoided.

our own possessions, and confine our attention to their security and improvement; we are evidently involved, under the sanction of public treaties, in all the intricacy of a wide, and yet unformed system; but we have it in our power to give shape and consistency to this system; and in doing so, to secure permanency to our empire.' He then takes a survey of the state of India, gives a sketch of our various treaties, from time to time, with the native powers, and exhorts the english to render themselves umpires of India, which, he thinks, might be done by subsidizing and taking under our protection the soubadar of the Deccan, and even Hyder Ally. In the course of sundry observations on his letter and events that have happened posteriour to the period when it was written, he remarks, that, from various circumstances, the british power and character are raised to that ascendancy and controlling power throughout the peninsula of India, which, previous to the year 1780, it was supposed, were attainable only through the medium of a political union with Hyder Ally Cawn. Assuming the balance of India, we should endeavour to establish, upon the basis of british power and wisdom, a system of justice, policy, and moderation.

Mr. S., in the confidence that the views of the british administration are now extended to these great and comprehensive subjects, proceeds to the second part of his letter, in which he treats of the manner of recruiting the army in India. Into this army he proposes to incorporate the numerous offspring of our european soldiery, rather than leave them to augment the armies of our neighbours. He also throws out some hints for the improvement of the marine.

His second part of the letter to lord North, as the first, is followed with observations by the author. In these he brings under view the present state of the army, with hints for improving it, the resources we have at command for erecting a navy, and the political relation in which we stand to the native powers of India.

Next follows a memoir, drawn up by Mr. S. in march 1788, and then presented to Mr. Dundas; at whose desire it was written, for the purpose of conveying a detailed relation of what appeared to be the political situation of the english interest in the south of India; but particularly to point out the danger that might attend a well combined direction of the united force of Tippoo Sultan, and of the french, against us in that quarter. This memoir is followed by observations on the same subject, in which the author proposes various measures for counter-acting the intrigue and ambition of the french nation, in the peninsula of India.

We find next a letter from Mr. S. to the directors of the East India company, of the 3d february, 1779; sketching a plan for the improvement of the provinces under the chiefship of Mazulipatam; and with that view Mr. S. attempted to give some idea of the relative situations of the zemindars, the sowers, and the husbandmen, and of the manner in which they are severally connected with the government. In place of periodical settlements with the landholders, he recommends leases, or grants, on certain conditions, in perpetuity; which, he thinks, would tend more than any other measure, to augment the income of the state, and to extend the reputation and credit of the english government. He shows the impolicy of

adopting, under the english government in India, that construction of the supreme authority of the land revenues of the country, which the mohammedan states had asserted, and which was, at times, exercised with great severity and oppression, in the countries now under the dominion of the english. This letter is followed by observations on the same and other subjects of improvement.

Mr. S., in another letter to the court of directors, dated 1780, which comes next in order among the papers in this collection, makes various observations upon the commercial intercourse between England and India; arising out of the subject of remittance, on which the letter was expressly written. These observations will be found to accord with the spirit of the act of parliament of 1793, which renewed the charter of the company upon the most enlarged principle, of which a regulated commerce is susceptible. To the letter are added observations on a plan, proposed by Mr. S., for transferring to England a part of the debt due from the company to the army; and on the increasing revenue and commerce of the company. These observations are followed by a supplement, containing remarks and ideas for new-modelling the indian army. Lastly, we have an appendix, in which the author has inserted some materials which, he feared, might, in any other place, fatigue the patience of the reader. They relate, principally, to the mode of government now prevailing in the southern provinces of the Carnatic, where the civil power is held by the nabob, while the coercive military force, and the collection of revenue from the polygars, are in the hands of the english.

Though Mr. S., from particular circumstances*, observes a delicacy and reserve with respect to Mr. Hastings; he is constrained by his subject, and by a regard to truth, to refer to his successful exertions, to which, indeed, chiefly, our present prosperity in India is owing. It is to his great and comprehensive political plan, adopted and pursued by sir John Macpherson, and afterwards by the earl of Cornwallis†, as if inspired with one soul, that we have been saved, and are yet to be saved from the concerted, ambitious intrigues of the sovereigns of Mysore, and the french nation. Other acts of Mr. Hastings, not less to his honour, are mentioned with due praise by Mr. S., particularly his introduction of public granaries into Bengal (like those of the patriarch Joseph in Egypt) as a security against famine; and a translation of the Gentoo code. * The compilation of the Gentoo code, which neither mahomedan power, persecution, or influence, had been able, in the long period of seven centuries, to obtain from the hindoos, was conceded by the learned bramins of Bengal, to the solicitations of Mr. Hastings.

Though the greater part of these tracts were written several years ago, and not a few of the hints they contain have actually been adopted and carried into execution, yet the publication of them

* He was one of the securities for Mr. Hastings in his trial.

† There is commonly a jealousy and opposition among successors to great offices. History seldom presents so noble, magnanimous, and patriotic a triumvirate.

may still be useful, as there are other schemes proposed, that are highly worthy of attention; as there are several important points, in our India system, not yet fully or universally settled, as the organization and recruiting of the army, the tenure of landed property, and the divided government of the Carnatic*; and as so great, so fertile an empire, not yet, indeed, fully explored, presents an ample field for speculation, and various improvement. The ideas held out by Mr. S. for settling and consolidating the company's and the king's troops in India, into one army, are at the present moment particularly seasonable. They will, for the most part, be thought fair and reasonable. If some effectual plan for this purpose be not adopted, there may be danger of the company's troops becoming in India what the mamalukes were, in Egypt, where their successors, the beys, at this day, at least share the government†. It is painful to reflect, that a well digested and economical plan for recruiting the company's european army, though approved by every officer of experience in that service, has been lately rejected by those, from whom support might have been expected. Mr. S. proposes to admit the king's officers to a participation of all the local distinctions and advantages enjoyed by the company's officers; and to make compensation for this to those in the service of the company, by their admission to professional honours in England, in common with his majesty's officers. It will readily occur, on this important point, that the company's officers, being rarely men of personal interest in Europe, would rarely be benefited by this admissibility; while a host of needy men of rank, as the price of this privilege, might be quartered on the India service: some other mode of compensation therefore must be devised—a compensation, if not in all future times, yet to those officers who may allege, that they entered into the company's service, in the confidence that their chance of promotion in any other troops than those of the company should not be diminished by a participation therein. The ideas held out by Mr. S. of granting perpetual leases to the landholders and occupiers of the ground, though not peculiar to him‡, are placed in a just and attractive light; and proper modifications are proposed, as in p. 257, 259, for carrying them into effect. In all legislation, respect is to be had to manners, customs, and opinions. The operation of laws is not physical, but moral. Regard to manners and prejudices is therefore indispensable. There are prejudices, or opinions, stronger than even the fears of death. Neither the late tzarina, nor the present czar, was able to introduce all their plans for the emancipation and improvement of the empire, or yet of the royal domains; but certainly the plan of granting, on reasonable conditions, perpetual leases, is just, wise, and noble. It is due to human nature, that

* Not yet settled in the southern provinces on the same principles as have been adopted in Bengal.

† The turks send a bashaw, but it is not always, or even very often, that he can control the beys.

‡ Having been urged by Mr. Grant, Mr. Princep, and other writers.

every one shall, if possible, have an opportunity of cultivating the common earth for himself and his posterity, without being turned adrift at the caprice of a tyrant. Perpetual leases, if universally adopted over all the british empire, would give such a glow to patriotism, such a spring to industry, and yield such an increase of national wealth and revenue, as might yet, perhaps, save us, even in the present extremity of fortune. It is to the oppressions of landlords, and the monopolization of land, that the disturbances of Ireland are, in a great measure, and chiefly, owing. A grand seignior, whose ancestor received a district in Ireland from the favour of an english king, resides in Italy, in France, or in England. Some banker in Dublin, or some opulent squire, accounts to him for his whole estate, at a guinea or half a guinea per acre.—The banker, or squire, sub-lets it to tacksmen, these to farmers, and these to inferiour villagers, until at last the poor peasant pays at the rate of five, or even six guineas per acre; which he is obliged to do, that he may have a potatoe garden, and some milk for his children; and which he pays, not from the returns of the soil, after all the culture bestowed, but the hard earnings of his own sweat and toil. Such is the common situation of tradesmen, such as smiths, shoe-makers, taylors, carpenters, and so on, scattered throughout the villages and hamlets of the country. But for the labouring poor, who cannot raise a rent by any handicraft, they are fain to live in some hut, on the edge of some moss, or moor, of which they are permitted to reduce as much as they can, by rugged labour, into a state of cultivation. But, by and by, the farmer, after a few years, observing a flourishing crop, adds the new arable to his own enclosures, and the poor labouring man is obliged to flit a little farther back into the moss or moor.

What was said by Jesus Christ of himself may, alas! be applied to the greater proportion of mankind in civilized nations, but particularly in Ireland, and Britain too, where the enormous evil of monopolization of land has taken deep root, spread wide, and is still extending it's baleful branches, and choking the various vegetation that would otherwise beautify and enrich the land. "The foxes have holes, and the birds of the air have nests; but the son of man has not where to lay his head."

We have to apologize for this digression. It seemed to be as natural, as it is humane, in an occasion of just, and generous protection, extended to the ryots as well as zemindars of Hindostan, to think of our poor labouring countrymen at home. Let us take an example of wise and humane policy from Asia; from which we have derived all arts and knowledge. It is to the great land proprietors of Ireland, however, principally, that we beg leave to address these reflections at the present moment. To return to our author, we have only to add, to our foregoing observations, that Mr. S. is a man of genius and invention, capable not only of improving accidents and events, but of preparing new orders of affairs, by a knowledge of the principles of human nature: and, what is no vulgar praise, though a man of genius, he is temperate, cautious, and prudent.

ART. III. *Essai historique, politique, et moral, sur les Révolutions anciennes et modernes, &c.*—*An Essay, historical, political, and moral, on ancient and modern Revolutions, considered in Reference to the French Revolution.* Volume I. 8vo. 694 pages. Price 8 s. sewed. De Boffe. 1717 1797.

THE peculiar circumstances, in which this work appears before the public, may entitle it to a candid judgment. The author, though his name is with-held, confesses himself one of those unfortunate men, who have experienced the miseries of exile in consequence of the french revolution, and who have been under the necessity of seeking a temporary support by their talents and industry. He modestly confesses the defects of a work drawn up under the pressure of misfortune ; but hopes, that the candid and liberal english nation, which has afforded him and his brethren an asylum, will take his labours under their patronage.—The plan of this essay is very extensive. The author undertakes a retrospect of all the great revolutions which have happened in the world ; in which he proposes to examine the remote and immediate causes of each revolution ; to review them, both historically and politically ; to observe the state of manners, and of the sciences, at the time when they happened ; to attend to the circumstances which extended or restrained their influence ; and, throughout the whole, to remark the resemblance or difference of each revolution, as compared with the present revolution in France. Understanding the term *revolution* to denote a total change of the government of a people, whether from a monarchical to a republican, or from a republican to a monarchical form, the author finds only five revolutions in all antiquity, and seven in modern europe. The five ancient revolutions are, the establishment of the republics in Greece ; their subjugation under Philip and Alexander, with the conquests of the latter ; the fall of the kings of Rome ; the subversion of the popular government by the Cæsars ; and lastly, the overthrow of the western roman empire by the barbarians. The republic of Florence ; that of Switzerland ; the troubles under king John ; the league under Henry IV ; the union of the belgic provinces ; the misfortunes of England, during the reign of Charles I ; and the erection of the United States of America into a free nation ; form the subjects of the seven modern revolutions. The present large volume contains the first book of the author's plan, divided into two parts. In the first part, the republican revolution of Greece is reviewed ; and it's immediate and more remote effects are considered, both with respect to Greece itself, and to the other nations of the world. In the second part, the revolution of Philip and Alexander is the principal subject, and in connection with this are brought before the reader the tyrants of Athens, Dionysius of Syracuse, Agis of Sparta. In both these parts, the french revolution is continually kept in sight. Much entertaining matter of a miscellaneous kind is introduced, particularly respecting the state of poetry, philosophy, politics, and manners among the ancients, compared, in the same respects, with the moderns ; respecting the history of ancient polytheism and philosophy, and the parallel history of modern philosophers, and their

their influence on the age. The volume concludes with a brief survey of the history of christianity and the clergy, in which is introduced, historically, a summary of the objections of philosophers to christianity.

The author appears to be a man of extensive reading, ready memory, and lively genius. He has brought together a large collection of facts and opinions; which, if they should not cast much new or satisfactory light upon the great question concerning the probable effect of political revolutions, may at least amuse the reader. Of his religious opinion we can form no certain judgment: his political ideas we leave our readers to conjecture from an extract; and we shall make choice of a short chapter, entitled *M. Fox; M. Pitt*.

‘As we have seen at the head of the minority and majority, in the senate of Carthage, the finest talents and the first men of their age; so, though different in manners, opinions, and powers of eloquence, shine in the british parliament, the two great orators, of whom we shall now endeavour to sketch a faint portrait.

‘Mr. Fox, full of sensibility and genius, always speaks from the heart, and by sympathy touches the hearts of his auditors. Learned in the laws of his country, moderate in his political sentiments: sensible of human frailty, and ever ready to grant to others the same indulgence which he may need himself, he seldom runs into extremes; or if he sometimes suffer himself to be hurried away, it is only by that momentary warmth which he cannot avoid. But when he begins, in touching strains, to raise his voice in favour of the unfortunate, he reigns, he triumphs. Always on the side of the sufferer, his eloquence is a rich gratuity, which he lends, without interest, to the wretched: then he agitates the bosom; then he penetrates the soul: then a perceptible alteration in the tones of the orator discovers the man; then the stranger in the gallery resists in vain; he turns aside, and weeps. The aversion of one party, the idol of the other: the former accuse him of errors; the latter extol his virtues: it does not belong to us to decide. When the tumult of opinion shall have ceased, and the fatigues of the public life of this celebrated man shall be terminated, the moment of justice will then be arrived: but whatever may be the judgment of posterity, the future race of the unfortunate, who in all ages form the majority, will say, “he loved our brethren once, he spoke for them.”

‘When Mr. Pitt begins to speak in the house of commons, he brings to the recollection of his hearers the comparison which Homer makes, of the eloquence of Ulysses, “to flakes of snow descending silently from the clouds.” Moved, excited by the speech of the opposite representative, the assembly, full of agitation, floats in uncertainty and doubt: the chancellor of the exchequer rises; and his logic, which falls abundantly and gracefully from his lips, extinguishes a heat always useless and dangerous to legislators: every one, astonished, perceives his passions cool: the impressions of sentiment are effaced; and nothing remains but truth.—Placed at the head of a great nation, Mr. Pitt must have for his enemies both those who envy his elevated

vated station, and those whose opinions he combats. The text of the declamations against the british minister is the fatal war, in which Europe is at present involved. The principles of this war have been often discussed : as to the manner in which it has been conducted, the injustice of the charges which have been brought against the chancellor of the exchequer must strike the most prejudiced minds. Are former regular wars to be brought as precedents for the present contest ? Or must those little minds be regarded, who calculate, accurately, what ought to be done now, from what has been done formerly ; who see nothing in the present struggle but battles lost or gained, and do not perceive the genius of France, in a critical convulsion, brought out by the force of events, tearing to pieces, like Hercules, those who dare to oppose him ; throwing their bloody limbs upon the carcase-covered plains of Italy and Flanders ; and just ready to turn his frantic hands against himself ? It may be conjectured, that there exists certain unknown but regular epochs, in which the face of the world is renewed. We have the misfortune to be born at the moment of one of these great revolutions. Whatever be the result, whether fortunate or unfortunate, the present generation is ruined ; like those of the fifth and sixth centuries, when all the nations of Europe were, like rivers, suddenly turned from their course. Who would be so absurd as to expect, that Mr. Pitt should be able to overcome, by ordinary means, the fatality of events ? There are circumstances in which talents are entirely useless : give me the greatest minister, a Ximenes, a Richelieu, a De Witt, a Chatham, a Kaunitz, and you will see him dwindle into insignificance, and, as it were, vanish under the weight of affairs and existing circumstances. The contest is not now, concerning the obscure or criminal cabals of intriguing cabinets ; or for a disputed field in the deserts of America ; it is between irresistible masses of nations, who now rush against each other in dreadful conflict, as if impelled by fate. Wars abroad ; factions at home ; misunderstanding on all sides ; enemies, whose opinions are no less destructive than their arms ; vicious courts ; finances exhausted ; governments unsteady ; for my part, I confess it is not without astonishment, that I see Mr. Pitt, supporting alone, like Atlas, the pillars of a world in ruins.

What Mr. Pitt may think of this panegyric we cannot tell ; it certainly will not be universally thought a satisfactory apology for the unsuccessfulness of his measures.

We add the author's apostrophe to his countrymen :

' And you, O my fellow citizens, who govern that country always so dear to my heart, reflect ! see, whether there be in all Europe a nation worthy of democracy ; restore happiness to France, by restoring to it monarchy, towards which you are born by the current of events. But, if you persist in your chimeras, do not deceive yourselves ; you will never succeed by *moderantism*. Go on, execrable executioners ! a terror to your countrymen, a terror to all the world ; renew the system of the jacobins ; bring out again your bloody guillotines ; and, making heads roll about you, try to establish in deserted France your dreadful republic, like
Shakspeare's

Shakspeare's Patience, "fitting on a monument, and smiling at grief."

We leave our readers to judge of the propriety with which this essay is *dedicated to all parties*.

ART. IV. *Roman Conversations; or A short Description of the Antiquities of Rome: interspersed with Characters of eminent Romans; and Reflections, religious and moral, on Roman History.* By the late Joseph Wilcocks, F.S.A. The second Edition, corrected: with a Preface, containing some Account of the Author: also a Translation of the Quotations, a General Index, and a Plan of Rome. In Two Volumes. 8vo. 1121 pages. Price 16s. in boards. Bickerstaff. 1797.

As we have already reviewed this estimable work, (see Anal. Rev. vol. XIII, p. 372, and XVII, p. 134) it is sufficient simply to announce the present re-publication, together with the useful additions which are mentioned in the title page. In the preface to this edition is given a very slight sketch of our author's life, but several anecdotes, communicated by his domestics, are interwoven, which illustrate the general benevolence of his character, and the purity and propriety of his conduct. One or two of these we shall offer to the perusal of our readers. It appears that Mr. Wilcocks was born in Dean's-yard, Westminster, on the 4th of January, 1723, during the time that his father was bishop of Gloucester, and dean of Westminster; he was educated at Westminster school, and admitted on the foundation in 1736; was elected to Christ Church, Oxford, in the year 1740, and regularly proceeded to the degree of master of arts in 1747. After mentioning several acts of Mr. Wilcocks's liberality, the editor of the present volumes relates the following. Preface, p. xxi.

'As a steward to the society of the Sons of the Clergy, he gave, through his own and others hands, eighty pounds or upwards. The poor children of many whole parishes were inoculated at his expence; and apothecaries, after being enjoined to conceal his name, were employed in town and country, both to visit the sick poor, and also to provide them with nourishing food, till they were sufficiently strong and able to work for themselves. With all the fine feelings of a HOWARD, or the pupil of a CRITO, he frequently visited many prisons, but in particular that of Newgate; where, out of his charity-purse, the late humane and exemplary keeper, Mr. Akerman, has released numbers of poor debtors, and fed likewise the hungry felons with meat and broth, under his direction.

'From prisons his humanity naturally carried him to hospitals; and although his donations and subscriptions while living were very constant and considerable, he could not, with life, give up his beneficence. He bequeathed at his death handsome legacies to the hospitals of Northampton, Gloucester, and York. To the Westminster infirmary 2500l. stock, in the three per cents, and a still larger sum for similar good purposes in the county of Kent. He moreover made a comfortable provision for all his old and faithful domesticks; and, excepting a few specifick bequests, he left

left the residue of an ample fortune to his executors and their families, who were his nearest relatives.

' We are credibly assured, that the annual revenue of his Hurley estate was disposed of by him, as it arose, in works of compassionate liberality. To which purpose also our good Samaritan devoted a full third, at least, if not one half of all his other landed and funded property, to the yearly amount of two thousand pounds and upwards.

' For some time Mr. Wilcocks resided on his estate at Barton, in Northamptonshire. A little before he left that place, amongst several other petitioners for his benevolence, was a person, it seems, of bad character. An honest domestick stood by *, and seeing his master give to this man equally with the rest, represented to him, with some degree of emotion, the unworthiness of that particular individual; to which, in a tone of sharpness not usual with him, Mr. Wilcocks immediately replied, "No matter for that! though he be a bad man, if he is in distress, it is our duty to relieve him."

' Upon his leaving Barton, he removed for a time to Kettering in Northamptonshire; where, as usual, his levee, of the poor and the maimed, the halt and the blind, was pretty much crowded: Mr. G * * *, the person with whom he lodged, had often the curiosity to observe the distribution of his bounty. To one man in particular he saw him give a shilling; when, not being able to restrain his disapprobation of goodness so abused, he hastily exclaimed, "Sir, that man is one of the greatest rascals we have in the parish!" Mr. Wilcocks said nothing for the moment; but after some time he sent for the man back again; when Mr. G * * * managed to get near enough to overhear him address the man as follows: "I find you have behaved so ill, that you have not a friend in the world. There is half-a-guinea for you, to keep you from immediate want; and now, endeavour to behave better."

' Happening to be one day at Maidenhead, Mr. Wilcocks was informed of a business, that could not fail to claim his attention. On inquiry he found that an officer had just been arrested there for debt: upon which, after making himself master of the circumstances, he immediately advanced the money to discharge him, without any knowledge whatever of the person thus happily relieved.'

Mr. Wilcocks became very infirm for some time previous to his decease, from the repeated shocks of apoplexy which he had received, and in consequence of a fit which attacked him, died, on the 23d of december 1791, in the 69th year of his age.

ART. V. *The Voyage of Hanno translated, and accompanied with the Greek Text; explained from the Accounts of modern Travellers; defended against the Objections of Mr. Dodwell and others; and*

' * Mr. George Pring, who now lives near Henley, upon a farm, on the opposite side of the river. He was deservedly in much esteem with Mr. Wilcocks, and lived with him above forty years! See his letter, p. xxv.'

illustrated by Maps from Ptolemy, D'Anville, and Bougainville.
By Thomas Falconer, A.M. Fellow of C. C. C. Oxford. 8vo.
105 pages. Price 4s. in boards. Cadell and Davies. 1797.

It is an useful, or at least a curious subject of learned inquiry, to compare the voyages of ancient navigators with those of our own times. The *Periplus of Hanno*, or an account of the voyage of Hanno, commander of the carthaginians, round the parts of Lybia, beyond the Pillars of Hercules, is one of those ancient works which invite such comparison. The original work has passed through several editions, and has been translated into italian, spanish, and french; and a large part of it is to be found in Dr. Hook's posthumous works. Learned men have been of different opinions concerning it's authenticity. Montesquieu, Campomanes, and Dr. Robertson, have classed it among the valuable remains of antiquity: Mr. Dodwell, and others, have condemned it as a fable, or forgery. Mr. Falconer, who appears well entitled to the character of an ingenious and learned critic, here undertakes to settle this dispute. He provides his readers with a correct copy of the greek text, that they may examine it for themselves, and accompanies it with a close and accurate english translation, and notes chiefly from Hudson's Edition of the *Geographi Minores*. Then follow dissertations, containing a collection of arguments which tend to establish the authenticity of those parts of the account, where it might be supposed that a forgery would most probably be attempted. Mr. F. does not assert, either that Hanno performed the voyage, or composed the narrative; but he undertakes to prove, that a voyage was performed, from which the materials of the work were collected.

In the first dissertation Mr. F. considers, in detail, the circumstances related in the *Periplus*, and illustrates them by quotations from Polybius, Pliny, Strabo, Florus, Ælian, Sallust, among the ancients; and from Bougainville, Bruce, Shaw, Barbot, Robertson, and Pennant among the moderns. In the result he concludes, that those things in the account, which are permanent in their nature, have received the confirmation of subsequent inquiries, and consequently render the rest credible.

The second dissertation is chiefly a refutation of Mr. Dodwell's objections, and a discussion of the question respecting the age of Hanno. The objections are stated with accuracy, and answered with learning, ingenuity and candour. Concerning the age of Hanno, it is shown, with a great degree of probability, that the voyage here described was made about the year 570 before the christian era.

It will be obvious to our learned readers, that any attempt to abridge a disquisition of this kind must be unsuccessful. To those who take pleasure in critical researches, this very ingenious and well-written performance will afford elegant entertainment.

POLITICAL ECONOMY.

ART. VI. *Eden's State of the Poor, &c.*

[Concluded from page 362.]

ONE of the queries circulated by our author is, What sects of religion? In reference to which he observes as follows:

Pref.

Pref. p. ix.—‘ The query respecting *Sects of Religion*, was not proposed merely with the view of ascertaining the state of religion in the kingdom; a point of information, which, however important in itself, seems not to be within the province of a work like this: but because it seemed probable, that disputes and divisions must necessarily be unfavourable to industry and economy, by being unfavourable to the reciprocation of good offices, and the mutual disposition to help, and to be helped, which christian charity is naturally so well calculated to inspire. It was proposed, also, because it has been not unplaussibly advanced by a writer, cited by Mr. Howlett, in his “ Examination of Mr. Pitt’s Speech,” that the increase of our poor’s rates is owing to the prodigious increase and growth of methodism. Be this as it may, I shall not venture to assert, what I have frequently heard contended, that the establishment of many sects in religion is inimical to the progress of industry. Still less do I think my very limited enquiries warrant me in observing, (what might, perhaps, appear to some neither an uncharitable, an harsh, or an unjust surmise) that, as manufacturers more commonly become paupers than labourers in husbandry, and as they also are more commonly sectarians, among other causes of so striking a peculiarity, their religious differences are, probably, not the least.’

That sects of religion, in any country, should increase the number of the paupers of that country, is a position which we should be little inclined to admit, considering the question without reference being made to facts easily ascertained in our own country; but that the increase of the poor *in this country* is at all owing to the sects which exist in it, is a supposition so extravagant, that we are astonished to find it has obtained admission into any sensible and reflecting mind. One of the best of our sects, the quakers, support their own poor; and the vices of drinking and fornication, which lead most directly to the increase of the poor, and consequently to the increase of the public burdens, may be safely pronounced to be less common and more reprehended among the sectaries, than the members of our established church; if we be to class all among the members of the church who are *not* sectaries.

If the sectarian spirit be hostile to the charities, in their union of the whole mass of human existence, it must, however, be allowed, that it unites in stronger connection, and more intimate union, the narrow circle of it’s own influence. It gives to the poorest individual an importance and a name, which guarantee the existence of something like character, awaken the feelings of ambition, and the energies of exertion. The sectaries are sufficiently respectful to wealth, to make the procuring of money an object of high aim among them. Every office, in their several communities, is filled by those who possess, or are supposed to possess, something more than a title to the unperishing riches of a *heavenly inheritance*. So far are we from concluding, that their existence increases the number of paupers in the country, that reason and experience combine to convince us, that an increase of members among the religious sects in England would increase the quantity of productive labour, and decrease the number and the demands of the poor. Poverty is no longer honourable in the christian church; the dissenters are not liable to the suspicion of encouraging their countrymen to sell all they have, before they become their disciples, and the industry that maketh rich is in no disgrace to their synods. There may be a coincidence, in respect of the time of their occurrence, between the

increase of the methodists, and the increase of the parish poor, but why consider that coincidence in the nature of cause and effect? Whatever increases the expense of living, increases, of course, the number of the poor. Whatever deprives wives and children of the labour that supported, and the activity that protected them, increases the number of the poor. Can we be at a loss in ascertaining the *cause* of the *increase* complained of? Ask the widowed mother, and the starving orphan. The uniform answer is, war, taxation, and loss of employment. Let not this contemptible sophistry affect the fair fame of the sectaries. Our author has produced no instance of their having increased the public burdens; and with whatever indifference we are disposed to regard their metaphysical distinctions and theological creeds, let it never be forgotten, that the spirit of inquiry, that has been among them awakened by trifles such as these, has kept alive the embers of liberty in America and Europe, and will eventually lay the proud edifice of despotism in ashes.

It is some consolation to injured britons to reflect, that if the blindness and the tyranny of the ministers of the crown shall deprive them of their foreign trade, they have sources yet untouched in their own country, of support and independence, in their uncultivated wastes. On this subject our author has furnished the following observations:

Pref. p. xvii.—‘If the number of our acres, which are already in cultivation, exceeds the number of our people, as no doubt is the case, it proves only, that, with all our farming knowledge, which is confessedly great, and highly honourable to the age we live in, we are still very far from having attained the height of all agricultural perfection. I can easily conceive it possible for our posterity, at no very distant period, to push improvements, in this way, far beyond any thing now known; and to render the whole kingdom a rich garden. If the enclosure of waste lands is facilitated, by a better bill than was presented to the public last year, we shall have the merit of beginning a work of never-ending and still-increasing utility, as far as these epithets can be applicable to any thing that is merely sublunary; of setting our children an example, worthy their imitation; and leaving them, at least, one instance of our providence, for which they may bless our memory. And if, after all our improved policy and care, it must still be our misfortune, as well as our reproach, to leave them plans and schemes of poor laws, costly beyond all calculation, and only a little reduced, we shall have the consolation, also, of having first put them in the way, and, at least, leaving them in a capacity of being wholly annihilated.’

• When this query was first proposed, the author was not without hopes, that he should be able to obtain such answers to it, as would decide the question, how far commons and waste-lands are, or are not, beneficial to the poor. The reader, who does him the honour to peruse the following reports, will see that, though he has not been wholly disappointed, the event has not quite answered his (perhaps too sanguine) expectations. In every district there exists a variety of complicated circumstances, all of which contribute, more or less, to promote, or to check, improvement. It frequently requires a large experience, aided by much sagacity, to trace, amid a multitude of causes, those particular ones which contribute most to produce a numerous poor. It was hardly to be expected, that all the persons to whom it

was proper he should apply in such a case, should be able to give the information which was wanted; and it was natural to suppose, that some, who were not unable, might be unwilling. This question, like most others, that can now be touched upon, has it's popular and it's unpopular sides: and, where no immediate self-interest, or other partial leaning, interferes to bias the judgment, a good-natured man cannot but wish to think with the multitude; stunned, as his ears must daily be, with the often repeated assertion, that, to condemn commons, is to determine on depopulating the country. Hence, his correspondents seem very generally to have passed by this query. Of the little, however, that is said, the sum is, that the advantages which cottagers and poor people derive from commons and wastes, are rather apparent than real: instead of sticking regularly to any such labour, as might enable them to purchase good fuel, they waste their time, either like the old woman in Otway's Orphan, in picking up a few dry sticks, or in grubbing up, on some bleak moor, a little furze, or heath. Their starved pig or two, together with a few wandering gossings, besides involving them in perpetual altercations with their neighbours, and almost driving and compelling them to become trespassers, are dearly paid for, by the care and time, and bought food, which are necessary to rear them. Add to this, that as commons and wastes, however small their value may be in their present state, are undoubtedly the property, not of cottagers, but of the land-owners; these latter, by the present wretched system, are thus made to maintain their poor, in a way the most costly to themselves, and the least beneficial to the poor. There are thousands and thousands of acres in the kingdom, now the sorry pastures of geese, hogs, asses, half-grown horses, and half-starved cattle, which want but to be enclosed and taken care of, to be as rich, and as valuable, as any lands now in tillage. In whatever way, then, it may seem fit to the legislature, to make those cottagers some amends for the loss, or supposed loss, they may sustain, by the reclaiming of wastes, it must necessarily be better for them than their present precarious, disputable, and expensive advantages, obtained, if at all, by an ill-judged connivance, or indulgence, of the owners of land; and, by an heedless sacrifice of property, of which no one takes any account, and for which, of course, no one thanks them.

Pref. p. xxi.—‘A country, disfigured and burthened, as Great Britain every where is, with immeasurable heaths, commons, and wastes, seems to resemble one of those huge unwieldy cloaks worn in Italy and Spain; of which a very small part is serviceable to the wearer, whilst the rest is not only useless, but cumbersome and oppressive. In every well-governed country, the doing no good is regarded as the same thing as doing harm: and, if this maxim fairly applies to lands used in common, with a much greater shew of reason may it be applied to lands which lie absolutely waste and unproductive. They not only often lie in the way of many improvements of the first importance, such as draining, watering meadows, straightening the course of rivers, and so preventing floods; but they do much harm, by the temptations they hold out to remissness, in exertion, and a slovenly husbandry. I love not to dwell on the imperfections only of my country; else a most melancholy view might be given of our wretched policy, in driving, as we annually do, many thousands of useful hands from us, into distant realms, for want of employment and food, whilst

we possess such ample and easy means of employing and feeding millions more than our present population. It was thus, we not only furnished the revolted colonies with the means of effecting their separation from us, (for, it is a fact, which deserves to be noticed, and well attended to, that there is good reason to believe, that a majority of those, who fought against us, in that unfortunate war, were not native americans, but *true-born britons*;) and it is thus, that we still largely and effectually contribute to the improvement of their wastes and wildernesses.'

The necessities of the country imperiously call for the exertions of the board of agriculture, in giving effect to schemes of enclosure and cultivation; and the legislature should favour such plans by granting exemptions of tithes, and prescribing and fixing such limits to the demands of the feudal lords, as shall encourage the exertions, and invite the labour of the peasant. The supineness of the board of agriculture has given to the public suspicion of the object and design of it's creation, and the narrow policy of the legislature, at this awful season, affects all observers with equal astonishment and sorrow.

The following passage, so truly descriptive of the difficulties under which the labourer groans, and of the common policy of feudal lords, we offer to the reader's consideration :

VOL. I, P. 361.—' Among the less considerable alterations which have taken place in the poor laws during the present reign, may be noticed the act which passed in 1775, for repealing the act of Elizabeth against erecting cottages, unless four acres of land were laid to each cottage. Indeed there does not seem to be much danger, at present, of cottages becoming too numerous. I know several parishes, in which the greatest difficulty the poor labour under, is the impossibility of procuring habitations. The present is said to be an age of speculation, and particularly so in building; but adventurers in this line, I believe, seldom think of erecting cottages in country parishes, on the contingent possibility of letting them to labourer's families. Neither can labourers themselves, who wish to migrate from their parents, and set up for themselves, although they may possess the small sum requisite to erect a cottage, always obtain permission from the lord of a manor to build one on a common. I am acquainted with one parish, in the neighbourhood of a populous city, in which, from the difficulty of procuring tenements, or small plots of land to build on, poor people have, more than once, availed themselves of a long night, to rear a hovel on the road-side, or on the common.'

There are few more interesting parts of this work than those which treat of the mode of living of the labouring classes, in different parts of this country. Our author thinks, in the nature and variety of their diet, the inhabitants of the north of England and of Scotland have greatly the advantage of their countrymen in the southern parts of this island.

P. 496.—' It must strike every one, who has at all investigated the subject of diet, (and indeed it will appear from several of the reports in this work, in which the earnings and expenditure of labourers are particularized) that there is not only a remarkable difference in the proportion of earnings appropriated to the purchase of subsistence by labourers in the north and south of England; but that their mode of preparing their food is no less dissimilar. In the south of England, the poorest labourers are habituated to the unvarying meal of dry bread

bread and cheese from week's end to week's end: and in those families, whose finances do not allow them the indulgence of malt liquor, the deleterious produce of China constitutes their most usual and general beverage. If a labourer is rich enough to afford himself meat once a week, he commonly adopts the simplest of all culinary preparations; that of roasting it; or, if he lives near a baker's, of baking it; and if he boils his meat, he never thinks of forming it into a soup, that would be not only as wholesome, and as nourishing, but certainly more palatable than a plain boiled joint.'

Had our limits not forbidden us to indulge in too liberal quotation, we should have presented our author's whole account of the various dishes which constitute the diet of the northern cottagers, to our readers, finding it equally valuable and curious.

Their *hasty-pudding*, their *crowdie*, their *frumenty*, and *pease-kail*, are described with all the circumstantiality of preparation.

On their mode of preparing potatoes for use, we have the following observations.

P. 501. — '*Potatoes* are not only particularly good in the north of England, but used in various ways. They are sometimes roasted or boiled, and eaten with butter, as in the south; but are more commonly boiled, (sometimes with the skin on, and sometimes with it taken off) chopped into small pieces, and eaten with butter, (either cold or melted) or bacon fried. Potatoes are likewise generally used in the north with roast or boiled meat, in the same manner as in the south of England: but when eaten with roast meat, they are commonly first put into the dripping pan; but the principal way in which this useful root is dressed in the north by labourer's families, is, by being peeled, or rather scraped, raw; chopped, and boiled together with a small quantity of meat cut into very small pieces. The whole of this mixture is then formed into a hash, with pepper, salt, onions, &c. and forms a cheap and nutritive dish; which being common also in ships, is by sailors called *lobscouse*. No vegetable is, or ever was, applied to such a variety of uses in the north of England as the potatoe: it is a constant standing dish, at every meal, breakfast excepted, at the tables of the rich, as well as the poor: and it is generally supposed that they are produced in much greater perfection in Lancashire, and districts near Lancashire, than in other parts of England. This, however, I conceive, is a mistake. I have indeed eat potatoes there, which, when brought to the table, and touched with a fork, fell into powder, like some of the fungus tribe. Potatoes, however, from the very same field or garden, when sent up to London, appear to be quite a different production: the outside is generally too much done, and is either sodden or watery; whilst the centre of the potatoe remains as hard as it was when taken out of the ground.'

We cannot follow our author through all his observations on the subject of diet, which, however, are peculiarly interesting, important, and judicious, and which we recommend to the attentive perusal of all his readers; and among the improvements of an age of discussion and experiment, we cannot but lament, that a society is not formed in every parish, for the purpose of experiments, and the collection of knowledge, on the subjects of *household economy*. We have no wish that laws should be made on this subject, or that parish associations should enforce upon the inhabitants of their districts the use of any species of food, or any

mode of preparation, but we wish to see societies established whose object shall be to ascertain the easiest mode of procuring food for the peasant, and the greatest quantity of enjoyment that can be obtained at the least price. In this enquiry, the volumes before us are of no inconsiderable use.

Our readers will be able to judge, by the extracts we have given from this work, of the style of the author. He has told us, as a writer he is young. If so, he has authorized the public expectation. The information he has collected shows him capable of labour; the subject he has chosen shows his mind has taken a direction, which assures the importance of his future exertions; and his copiousness of expression, and fertility of allusion, discover attainments and capabilities, the maturity of which will be an offering fit for the altar of his country.

We have intimated, that in some parts the work might be abridged without injury, and the arguments compressed with advantage. We have thought we perceived some defect of arrangement, and that the style would admit of correction and improvement. We question the accuracy of some statements, and dispute the truth of some conclusions. Still, we see much information that is important, and much ingenuity entitled to praise. We recommend this edition to the rich, and we recommend it to the author, to furnish those, to whom his work, in this expensive form, will not be easily accessible, with a cheap edition.

POETRY. THE DRAMA.

ART. VII. *Sonnets, and other small Poems*: By T. Park. Small 8vo. 120 pages, 6 plates. Price 6s. in boards. 2d. Edition. Sael. 1797.

ON learning that these poems 'were first encouraged to solicit public notice by the counsel of Mr. Cowper,' our readers will naturally expect them to possess superiour merit; and they will not be disappointed. Mr. Park has adorned his poetry with much and very beautiful imagery; but it appears to us, that he is somewhat censurable in the admission of so many antiquated, and even obsolete, words in his sonnets: it is not every reader who can boast an acquaintance with our black-letter poets, and it is troublesome to turn over the leaves of a dictionary. The first sonnet is an address to the rural muse:

Muse of the landscape! that in sylvan shade,
With meek simplicity, thy handmaid dwells:

which, by the by, is false grammar: it ought to be *dwel'ft*.

— vernant wreaths for thee I sought to braid
Of wild-blown roses, or of azure bells
Cull'd by some limpid fount that softly wells:

This word is used by Spenser, and signifies to *spring*, or *bubble*; in page 10, the obsolete particle *blent* is used, instead of *blended*; in p. 11, *purpled* is an epithet to lawn, a word of queen Elizabeth's reign. Several other instances occur, which somewhat savour of affectation.

affectation. Let it not be suspected, however, that we object to an occasional and moderate use of words, which are coloured with the mellow tint of antiquity; far from it: like the painted panes of an old gothic window, they diffuse a richness and solemnity around them, but in both cases, great care is necessary, that they do not darken, what it is intended they should adorn. The language of poetry, indeed, is never the language of conversation; and *familiarity* is as much to be avoided in serious and pathetic pieces, as *obscurity*. Mr. P. seems to have fallen into Scylla, in avoiding Charybdis. This censure, however, is only applicable to a few of the sonnets, some of which are extremely beautiful. The following we extract with the greatest pleasure; it is simple as a poem, and highly interesting, as a tribute of marital affection; we must observe, that the second monosyllabic line is somewhat prosaic: sonnet xv, p. 15.

‘ To Mrs. P.

- For thee, best treasure of a husband's heart
Whose bliss it is that thou for life art so,
That thy fond bosom bears a faithful part,
In every casual change his breast can know.
- For thee, whom virtuous passion made his choice,
Whom Genius and Affection make his pride,
Connubial rapture tunes his grateful voice,
And hails the mother dearer than the bride:
- And tho' thy worth deserves a brighter palm
Than laureate hands round diadems entwine,
Love's simple chaplet happily may charm
With truer, tenderer ecstasy, from mine!
- And let me still but reign thy 'bosom's lord,'
Be fame or wealth their votary's reward.'

The xxivth sonnet was written in the spring; the moral reflection, which it contains, is beautifully expressed: page 24.

WRITTEN IN THE SPRING.

- Fair was the face of this illumin'd dawn,
With vernal brightness, vernal softness fair,
The Sun incessant woo'd the blushing Morn,
And all the youthful Hours laugh'd round the pair:
- But ere the evening what a change was there!—
Harsh thunders roll, and forked lightnings fly;
Hyemal tempests brood along the air,
Or fall in torrents from an angry sky.
- Ah! scarce less mutable is man's brief day;
Soon are his early prospects clouded o'er,
And those soft suns that shot their April-ray
Across his primrose pathway, shine no more:
- Grief on the present drops her tearful show'rs,
And Apprehension o'er the future lours.'

After the sonnets, are some miscellaneous verses, written on various occasions; to these succeed a few inscriptions, one of which

is successfully attempted in the language of Chaucer's time, and another in that of queen Elizabeth: the following is an 'inscriptive anathema, for the entrance to a shrubbery.' p. 62.

' If he who through this Coppice steers,
Should harm its native choristers,
Or younglings seize, or nests destroy;
May sylvan plagues his peace annoy.
Him may the founding hornet scare
With dart and gilded coat of war;
Him may the fleet gnat sily sting
While dows against him dash their wing:
Across his path may paddocks sprawl,
Around his couch let ear-wigs crawl;
His wells may water-newts infest,
May screech-owls break his midnight rest,
And should he doze at morning gray,
Let his shrill herald be the jay!'

The familiar epistles, which follow, are written in an easy and a lively manner; as to the epigrams—they are very harmless. The epitaphs are elegant and appropriate; that on the death of an old family acquaintance is particularly striking.

A few notes are added, which illustrate particular allusions: six copper-plates adorn this entertaining little volume, which is beautifully printed on wove paper.

ART. VIII. *My Night-Gown and Slippers; or tales in Verse. Written in an Elbow Chair*, by George Colman, the Younger. 4to. 33 pages. Price 2s. 6d. Cadell and Davies. 1797.

THESE pages contain three tales, 'the Maid of the Moor,' 'the Newcastle Apothecary,' and 'Lodgings for Single Gentlemen.' They were written, Mr. Colman informs us, for an entertainment which he proposed to offer to the public, at the Haymarket theatre, during Lent; the whole performance, however, on some account or other, was relinquished, and Mr. C. has published his tales—our readers will smile at the reason—'but, as it is my custom to avoid the accumulation of my own papers, in my bureau, I hold it more advisable to print my three stories, than to burn them.'—However, we are glad they were not burnt; for they afforded us a good deal of entertainment. The Maid of the Moor is a satire on modern romance. Tom, Dick, and Will, meet at an ale-house, and, inspired by the spirit of malt, discourse very learnedly on the merits of our modern poets, dramatists, and novelists: p. 8.

"A Novel, now," says Will, "is nothing more"
"Than an old castle,—and a creaking door"—
"A distant hovel"—
"Clanking of chains—a gallery—a light"
"Old armour—and a phantom all in white—"
"And there's a Novel."

' Scourge

- “ Scourge me such catchpenny inditers,”
 Out of the land,” quoth Will—rousing in passion
 And fye upon the readers of such writers,
 Who bring them into fashion !
- ‘ Will rose in declamation. “ ‘Tis the bane,”
 Says he, “ of youth ;—’tis the perdition :
 It fills a giddy female brain
 With vice, romance, lust, terror, pain,—
 With superstition.
- ‘ Were I Pastor in a boarding-school,
 I’d quash such books, *in toto* ;—if I could n’t,
 Let me but catch one Miss that broke my rule,
 I’d flog her soundly ; damme if I would n’t.
- ‘ William, ’tis plain, was getting in a rage ;
 But, Thomas drily said,—for he was cool—
 I think no gentleman would mend the age
 By flogging Ladies at a Boarding-school.
- ‘ Dick knock’d the ashes from his pipe ;
 And said, Friend Will,
 You give the Novels a fair wipe ;
 But still,
 While you, my friend, with passion run’em down,
 They’re in the hands of all the town.
- ‘ The reason’s plain, (proceeded Dick)
 And simply thus—
 ‘Taste, over-glutted, grows depraved, and sick,
 And needs a stimulus.
- ‘ Time was,—when honest Fielding writ,—
 Tales full of Nature, Character, and Wit,
 Were reckon’d most delicious boil’d and roast :
 But stomachs are so cloy’d with novel-feeding,
 Folks get a vitiated taste in reading,
 And want that strong provocative, a Ghost.
- ‘ Or to come nearer,
 And put the case a little clearer :—
 Minds, just like bodies, suffer enervation,
 By too much use ;
 And sink into a state of relaxation,
 With long abuse.
- ‘ Now, a Romance, with reading Debauchees,
 Rouses their torpid powers, when nature fails ;
 And all these Legendary Tales
 Are to a worn-out mind, Cantharides.
- ‘ But how to cure the evil ? you will say :
 My *Recipe* is laughing it away.
- ‘ Lay bare the weak farrago of those men
 Who fabricate such visionary schemes ;
 As if the Night-mare rode upon their pen,
 And troubled all their ink with hideous dreams.
- ‘ For

' For instance—when a solemn Ghost stalks in,
And, through a mystic tale, is busy,
Strip me the Gentleman into his skin;
What is he?

' Truly, ridiculous enough;
Mere trash;—and very childish stuff.

' Draw but a Ghost, or Fiend, *of low degree*,
And all the bubble's broken:—Let us see.'

Next follows the story of the Maid of the Moor, which is told with a great deal of humour, and spirit. 'The Newcastle Apothecary,' in which Mr. C. has attempted to show, that it is easy to write like Peter Pindar, is considerably inferior; and the whole of Mr. C.'s wit is exhausted before he arrives at the 'Lodgings for single Gentlemen.'

ART. IX. *A Political Eclogue. Citizen H. T***e, Citizen T***y, R. B. Esq.* Quarto. 19 pages. Fry. 1797.

THIS political eclogue opens with a congratulatory address on the part of citizen H. T***e, to a successful candidate in the late Borough election; compliments and advice fly backwards and forwards for some time, till a third character, R. B. esq., launches into a digression on some grievances which afflict the nation. The following circumstance was too recent and melancholy to escape attention. P. 15.

' Safe in her cavern, where unseen she dwells,
The Hag, Monopoly, prepares her spells,
Selects her charms, and calls up all her arts,
Till Famine from unwasting Plenty starts.
Not she, the phantom of the Poet's brain,
Squalid, deform'd, and foul with many a blain,
Over whose meagre shape a ragged plaid
Was once by Churchill's local humour laid;
Nor she, who baneful o'er the soil presides,
When the shrunk Nile withholds his annual tides;
That cruel Spoiler, whose detested reign
Flings desolation o'er the drooping plain;
But she, who cloath'd by fraud in artful guise,
Rises a monster to *deluded eyes*,
And unrelenting darts her poison'd spear
Through the rich promise of the fruitful year.
Ill-fated Britain! what avails thy boast
Of cultivation, what, thy happy coast;
Thy verdant meads, and fertilizing rills,
Thy lowing vallies, and thy bleating hills?
Ah, what, thy harvests waving o'er the plain,
With all their golden plenitude of grain,
The bloom that decorates thy rural scene,
Thy clime salubrious, and eternal green?
In vain thy suns their heat prolific lend,
In vain thy vivifying dews descend,
In vain thy summer's fostering breezes blow,
Thy clouds drop plenty on the vales below,

Indulgent

Indulgent seasons bless thy rich domain,
 And Heaven consents, and Nature smiles in vain.
 Some envious Demon mars the peasant's toil,
 And scowls malignant o'er thy fruitful soil,
 Blasts its fair produce, like a tainted gale,
 And bids *fictitious scarcity* prevail
 O'er all the efforts of the plough and loom;
 Of arts the bane, of industry the tomb.
 Here point thy rage: be thine the nobler aim,
 To brand oppression with the scourge of shame:
 Plead for the unfriended poor, assert their cause,
 And wake the slumbering vengeance of the laws
 To snatch from avarice its helpless prey,
 And drag the lurking robbers into day.'

From the preceding specimen, our readers will perceive that the author of this eclogue can write in harmonious and energetic numbers. The frontispiece is a caricature of citizen T***rn*y, drawn by the populace, through the Borough, to the Grove-house, at Camberwell.

ART. X. *Fugitive Pieces*. By Frances Greensted. 8vo. 48 pages. Price 3s. Wilkie. 1796.

WE shall copy a part of our author's address to the public: 'It being more than probable that many of those, whose names grace this work, may be unacquainted with the design of the publication, and, consequently, ignorant that whilst they only promise themselves the amusement of an hour, they are sacrificing to charity; the author thinks it a duty incumbent on her to give them that heart-felt satisfaction, which ever attends the exercise of beneficence, by informing them, that her situation in life is that of a servant, the duties of which station she has endeavoured to fulfil in the best manner a precarious state of health would permit. In this capacity she has lived more than twenty years in one family, now resident in Maidstone, where many of the following pieces were written at different times, without the least intention of their appearance in public.'

To this it should be added, that Mrs. Greensted has an infirm and revered parent, upwards of eighty-two years of age, to whose assistance the profits of the present publication enable the affectionate daughter to contribute. It gives us great pleasure to see, that there are 24 pages, each of two columns, filled with the names of subscribers to this charitable purpose, and that a second edition is announced for the accommodation of subscribers who have not been able to procure a copy of the first.

Respecting the merit of this performance, highly polished and harmonious numbers will scarcely be expected from a person in the menial situation of Mrs. G.: and that the notes of an untutored minstrel are not sweeter, is less wonderful than that they are not absolutely discordant. The lines on 'Burbage,' a village near Marlborough, in Wilts, and the 'tribute to the memory of lieutenant Jenner, who was shipwrecked off Portland island, in the year 1795,'
 show

show that our author, when warmed by her subject, is not incapable of lively and animated description. These pages contain several smaller pieces of various merit.

ART. XI. *The Minister: a Tragedy, in Five Acts, translated from the German of Schiller, Author of the Robbers, Don Carlos, &c.* By M. G. Lewis, Esq. M. P. Author of the Monk. 8vo. 220 pages. Price 4s. 6d. Bell. 1797.

THE tragedy, which Mr. Lewis here calls 'the Minister,' is a translation of the 'Cabale und Liebe' of Schiller; and the reason why he has chosen to change the original title, is explained in an advertisement, sufficiently contemptuous of an english translation, which has already appeared, entitled, after the german, 'Cabal and Love.' Mr. Lewis, determined to guard against the possibility that his own labours should be mistaken for those of his predecessor, has altered, not only the title of the play, but even the names of the characters.

No one who has read that popular but seducing romance, the Monk, will question the powers of Mr. Lewis, to infuse into a translation, even from Schiller, somewhat of the dignity and strength of his original. These powers were certainly possessed, in a very inferior degree, by the author of the production before alluded to, and which was noticed in our review at the time of its appearance. (See Anal. Rev. Vol. xxi, p. 287.) Whether that gentleman intended to accommodate his translation to an english theatre, we know not; but certainly the most unbridled liberties were taken, without the least apology, and even without the least notice: whole scenes were omitted; speeches were transposed, curtailed, or lengthened, as suited his convenience; the character of Louisa's mother was entirely dropt, and the very important circumstances of Worm's engagement to Louisa, and his disappointment, are omitted: so that all the activity of the secretary's malice appeared to the english reader as simply arising from his fidelity to his master, the president, count Faulkenor; whereas the remembrance of a broken engagement excited the fiend's revenge, and called all his malevolence into action. The incipient jealousy of Ferdinand, in the fourth scene of the third act, displaying itself even in the presence of Louisa, and which so admirably prepares us for the catastrophe which succeeds, is only known to the english reader through the translation of Mr. Lewis; which is also the case with the character of lady Milford, which only appears *completed*, after her interview with Louisa, in executing the resolution she had formed to depart from court, in the dignified letter which she sent the duke, and the affecting farewell of her servants. In the division of this fourth act into *eleven* scenes, Mr. Lewis himself has unnecessarily deviated from the original, which contains but *nine*.

The instances of transposition in the translation called 'Cabal and Love' are innumerable, particularly in the first act; but one of the most tasteless and injudicious, to use much milder terms than it deserves, occurs in the fourth act; Mr. L. by a literal trans-

translation has corrected it, and given to the original passage a very striking effect : immediately after the interview between Ferdinand and baron Mindham, the former is left alone, and ruminates, almost in madness, on the infidelity of his Louisa * :

‘ For ever lost ? ’ he exclaims, after a long silence, during which his countenance declares him to be agitated by some dreadful idea : ‘ For ever lost ? yes, false unfortunate, lost are we both ! aye, by the Almighty God ! if I am lost, thou art so also. Judge of the world, ask not the damsel from me ! The damsel is mine. I exchanged your whole world for the damsel ; I renounced your whole excellent creation. Leave me the damsel, Judge of the world ! millions of souls sigh after thee ; turn on them the eye of thy mercy : Judge of the world, abandon me to myself ! [*Clasping his hands with passion.*] Can the great, the all-powerful creator be avaricious of one miserable soul, and that soul the worst in his creation ? the damsel is mine ! the damsel belongs to me ! to me, who was once her god ; to me, who am now her devil ! ’

Now succeeds a deep pause, during which his eyes are fixed with the most terrible expression, and, what a deed of horror shot athwart his mind, in this fatal moment of suspense, is evident from the succeeding sentence of his soliloquy, where the punishment of such a crime rises in all its horrors before his disordered imagination :

‘ An eternity passed with her upon the rack of everlasting perdition !—her melting eyeballs rooted on mine ! our blazing ringlets entwined together ! our shrieks of agony dissolving into one !—and then to repeat to her the proofs of my affection ! and then to remember her of her broken oaths !—God ! God ! the union is dreadful but eternal ! ’

The author of the translation called ‘ Cabal and Love ’ has torn from the soliloquy this very striking beauty, and substituted some pompous and unmeaning exclamations of his own : ‘ Distraction ! oh for the gleaming dagger’s point to hurl her to swift destruction, &c.’ But the mischief does not stop here : this most sublime idea of being ‘ linked with Louisa in eternal torments ’ is stuck into the next scene, where it becomes quite impertinent : Ferdinand, at the conclusion of his soliloquy, is rushing out of the room, but meets his father, the president, count Faulkener : heated with jealousy, he grasps his hand with the greatest emotion, and most affectionately implores pardon for his ingratitude, acknowledges his father’s inflexibility to have been wisdom, and his severity to have been mercy : the crafty tyrant, however, perceiving how well his machinations had succeeded, modulates the former harshness of his tone, and himself falls in love with Louisa : ‘ She is a charming and a lovely girl ! I recal every suspicion which I had too hastily harboured—she has acquired my fullest esteem ; and I come to give my consent to your immediate union.’

* The two succeeding extracts are taken from the *Minister*, where Ferdinand is called Casimir.

To this the following reply is forged for Ferdinand :

‘ Our immediate union ?—Father of heaven ! heardst thou that ?—our union ? (*starting*) where ? on the wheel of damnation ?—then amidst our groans and howls—with my wild rolling eyes fixed upon her tortured frame, twisting ourselves into a thousand hideous shapes to get from the infernal rack ?’

This sentence has no more business here, than it has in the title page, and the president very naturally suspects, from a rant so unmeaning here, that his son was incredulous of his sincerity, and intended to insinuate by it, that, whatever his father might say, he would never give his consent to their union, but on ‘ the wheel of damnation ;’ in the reply, therefore, he is made to give further assurance : ‘ believe me, I never meant to deal hardly by you ; Louisa shall soon be my daughter, &c.’

We pay Mr. L.’s translation no very high compliment, in giving it a preference to that of his anonymous predecessor. Mr. L. has a much more powerful competitor, in another anonymous writer, who some years ago published a translation of the fifth act of ‘ Cabal and Love,’ in the *Speculator* : the spirit and the strength of Schiller are there very happily infused ; we will indulge our readers with two short extracts from this fragment, accompanied with the correspondent passages from Mr. L.’s *Minister* : the first we shall select from the *Speculator* is part of the sixth scene *, the interview between Ferdinand and Louisa, after they have both drunk the poison, but before the latter knew the nature of the draught.

‘ FERDINAND. [*Walks about more violently, becoming every moment more disturbed, throwing off his belt and sword.*] Farewel, my master !

‘ LOUISA. My God ! what ails you.

‘ FERD. I am hot and confined—I shall be more at ease.

‘ LOUISA. Drink ! Drink ! the liquor will cool you.

‘ FERD. Most surely will it—the wench is kind ! yet that they all are !

‘ LOUISA. [*Hastening to his arms with the full expression of tenderness.*] That to thy Louisa, Ferdinand ?

‘ FERD. [*Pushing her from him.*] Away ! away ! remove those soft and melting eyes. I sink for ever. But come, serpent, armed in all thy monstrous horrors, dart on me thou worm—expose thy hideous folds before me, point thy spires to heaven—as horrible as thou hast even stood confest to hell itself—but no longer in an angel’s form—an angel now no longer—it is too late—I must crush thee like a viper, or be desperate—mercy on thee !

‘ LOUISA. O that it should come to this !

‘ FERD. [*Contemplating her aside.*] This beautiful work of heavenly mould—who can believe it ? who would have believed it ? [*Seizing her hand and elevating it.*] Thee, O God of creation, thee I call not in question—but why then thy poison in so fair a vessel ? how can vice flourish in a sky so mild as this ? O ’tis strange ! ’tis strange !

* The whole of the fifth scene of act v is omitted in the *Speculator*.

‘ LOUISA. That I should hear this, and still be forced to silence!

‘ FERD. And that sweet melodious voice—how can broken strings send forth such harmony? [*With a dry and steady eye, fixing his looks on Louisa.*] all so beauteous—so full of symmetry—so divinely perfect—in every part, the work of heaven’s most happy, lucky moment! as if the universal world itself were only brought into existence, that God might be enraptured with his masterpiece!—and that in the soul alone the creator should mistake?—how could aught so monstrous appear in nature without a blot? [*Suddenly turning from her.*] or was it that he saw an angel, formed beneath his hands, and in haste corrected the mistake by a heart, on that account, the viler?

‘ LOUISA. O guilty stubbornness! rather than confess an error, he dares to level his attack at heaven itself.

‘ FERD. [*Falls weeping on her neck.*] Yet once more Louisa—once more, as on the day that witnessed our first kiss, when the name of Ferdinand faltered on thy tongue, and the first ‘I love’ escaped thy glowing lips—O, in that moment the harvest of bliss, endless and inexpressible, seemed lying in its bud for us—then, like a beauteous may-day, eternity was spread before our eyes; thousands of golden years wantoned, fair as brides, around our souls—then, then was I happy! O Louisa! Louisa! why hast thou used me thus?

‘ LOUISA. Weep on! weep on! your sorrow, not your fury, will do me justice.

‘ FERD. Thou art deceived. These tears, Louisa, are not the tears of sorrow—are not that warm delicious dew, that flows like precious balsam through the wounded soul, and sets once more in motion the flagging spirits of feeling; these are chilly—solitary drops—the cold eternal farewell of my love. [*Laying his hand on her head with a fearful solemnity.*] Tears for thy soul Louisa!—tears for the godhead, whose infinity of love here failed—whose best and noblest work is cast away thus wantonly. O methinks, at this example, which appears among them, the whole creation, struck with horror, should join in lamentation—’tis something common for man to fall, and Paradise be lost, but when the pestilence extends itself to angels, all nature should be bid to mourn.’

This passage is thus translated by Mr. Lewis: P. 205.

‘ CASIMIR. [*With agitation which encreases every moment, loosens the girdle of his sword, and throws it from him.*] Hence from me, badge of mortal servitude! I am no more for this world.

‘ JULIA. [*Terrified at his violence.*] My God! what mean you?

‘ CASIMIR. I am hot. I pant for breath. The girdle was a restraint to me, and I would be more at freedom.

‘ JULIA. You are ill, Casimir! Drink once again. The liquor will cool you.

‘ CASIMIR. That will it effectually. Yet the strumpet is kind-hearted! Aye, aye, they are all so.

‘ JULIA. [*Taking his hand affectionately.*] Thus cruelly speaks Casimir to his Julia?

‘ CASIMIR.

‘ CASIMIR. [*Throwing her roughly from him.*] Away! away! Hence with those gentle melting eyes! They sink me to the earth. Come to me, Snake, in all thy monstrous terrors! Spring upon me, Scorpion, and dart thy sting into my bosom! Expose before me thy hideous folds, and rear thy proud crest to heaven! Stand before my eyes, horrible as formerly when the abyss of hell was thy abode! But be no more an angel! Oh! be now an angel no more! It is too late. Thy time is past. I must crush *thee* like a serpent, or resign myself to everlasting despair. Oh! pity me, pity me, and look not so fair, so innocent!

‘ JULIA. [*In tears.*] God! that it should come to this!

‘ CASIMIR. [*Gazing upon her.*] The fairest work of the heavenly Maker! Who would believe it? Who *can* believe it? [*Taking her hand.*] I will not call thee to account, Oh! God, my Creator! Yet wherefore didst thou pour thy poison into such precious cups? Can this beauteous paradise be indeed the abode of vice? Oh! it is strange! strange! strange!

‘ JULIA. [*Aside.*] Oh! cruel, cruel, that I must hear this, and yet be compelled to silence!

‘ CASIMIR. And that melodious voice! How can broken chords discourse such harmony? [*Gazing rapturously upon her figure.*] Every part so lovely! so justly proportioned! so divinely perfect! Throughout the whole such evident tokens, that ’twas God’s favourite work! By heaven, as if the great universe had been made but to practise the Creator, ere he undertook this master-piece! And in the soul alone has the Almighty failed? Is it possible, that this reproachful neglect in nature should have passed unblamed? [*Quitting her hastily.*] Or did God by mistake bestow an angel’s form on a mortal, and rectify the profusion of his chisel, by giving her the more devilish an heart?

‘ JULIA. Oh! man! Oh! guilty obstinacy! Rather than confess that yourself can be wrong, you accuse the wisdom of Heaven!

‘ CASIMIR. [*Weeping, clasps her passionately in his arms.*] Yet embrace me once more, my Julia! Yet embrace me once again as on the day of our first kiss, when the name of Casimir first trembled on thy burning lips, and thy heavenly voice repeated, while I held thee to my bosom, “Mine! Mine! Oh! Mine!” In that moment, as flowers in a bud, seemed treasured the seeds of everlasting inexpressible pleasures: like a fair May morn seemed Eternity to my eyes: golden centuries of centuries danced away, like brides, before me. Then I was happy! Oh! Julia! Julia! Julia! Why hast thou made me wretched? Why hast thou used me thus?

‘ JULIA. Weep, Casimir, weep! Better do I merit your compassion, than your wrath.

‘ CASIMIR. Thou art deceived, Julia. These tears flow not for thee! they flow not from that warm voluptuous dew which trickles like balsam on the wounds of the soul. They are solitary chilling drops! They speak the fearful, the eternal farewell of my love! [*Grasping her hand, and looking upon her earnestly.*] They are tears for thy soul, Julia! tears for the Deity, who from thee alone

alone has withheld his inexhaustible benevolence, and wantonly throws away the noblest of his works. Oh! methinks the whole universe should clothe itself in black, and weep over the scene now acting in its centre. 'Tis but a common sorrow, when men perish, and Paradise is lost; but when the plague rages among angels, then woe should be shrieked through the whole wide creation!

Our reader shall now be indulged with a single speech of Ferdinando, almost the last he makes, addressed to his father, over the dead body of Louisa: the execration at the end of it contains one of the finest and most awful images, that can possibly be conceived.

* FERDINAND. Father, a few words—they now are precious to me—my life is stolen by villainous artifice—stolen through you. How my account stands with the Almighty, I shudder but to think—still, deliberate villainy has not yet stained me—my eternal lot, fall as it will—on thee it falls not. But I have perpetrated murder; murder, the weight of which, think not that I shall drag alone before the judgment seat of God. Here, solemnly, the heaviest, bloodiest share, I throw on thee. Look thou, how it shall be answered! [*Leading him to the body.*] 'There, barbarian, glut thy eyes with the dreadful fruits of all thy projects; upon that visage is thy name inscribed in the distortions of death, and the angel of destruction shall read it. A form like this, draw thy curtain when thou sleepest, and grasp thee with an ice-cold hand—a form like this, stand before thy spirit when thou diest, and drive away thy last expiring prayer;—a form like this stand at the last day upon thy grave, when thou risest from the dead—and before God when he sits in judgment on thy soul. [*Faints.*]

Mr. L. thus translates the same passage: P. 216.

* CASIMIR. In few words, my lord, the possession of a father begins to be too expensive. I have been artfully robbed of my life, robbed of it by thee! I must tremble in the presence of God, though I have never been a villain: but be my final judgment what it will, mayst thou have no share of my punishment! May my death be forgotten in the catalogue of thy crimes! But I have committed a murder! [*In a loud and fearful voice.*] A murder, of which on the day of judgment hope not to make me bear alone the burden! Here I solemnly throw upon thy soul the largest, the most hideous part; how thou mayst clear thyself, be that thy care! [*Leading him to Julia*] Look here, barbarian! Here feast thyself on the detested fruits of thy ambition! Upon this face thy name is written in convulsions, and the characters shall be read by the destroying angel! A form like this shall draw the curtains of thy bed when thou sleepest, and reach to thee her ice-cold hand! A form like this shall flit before thy soul when thou diest, and chase away thy expiring prayer for mercy! A form like this shall stand by thy grave when thou risest, and next to the throne of God when he pronounces thy doom! Oh! tremble! tremble! tremble! [*He faints, the servants receive him in their arms.*]

After these specimens, it is unnecessary to make any general observations on Mr. L.'s translation: his readers will find it faithful, but not servile; animated, but not extravagant.

ART. XII. *Wives as they were, and Maids as they are. A Comedy in Five Acts. Performed at the Theatre Royal, Covent-garden. Svo. 96 pages. Price 2s. Robinsons. 1797.*

OF a comedy which is so generally known, and which has obtained so large a portion of public applause, as the present production of Mrs. Inchbald, it is totally unnecessary to sketch the story: it is by no means, however, so superfluous a compliment as may be imagined, to speak in favour of a performance, which has received the plaudits of many a crowded theatre. The dramatic taste of the present day is so extremely depraved, that the stage is converted into a puppet-show: the mourning Monimia is neglected for the dancing Columbine, and we fly from the tent of Richard—to see Harlequin jump down his own throat! a crowded house, therefore, is but a very equivocal test of merit. In the performance before us, Mrs. I. has fortunately succeeded in gratifying her motley and capricious audiences, without condescending to steal approbation by tricks and trappings: the incidents are rather easy and natural, than remarkably striking, and we do not find any character to be particularized for its energy or eccentricity. Miss Dorillon reminded us of Charles Surface in the *School for Scandal*, and the disguise of sir William, its cause and its consequence, are precisely the same as those of sir Oliver. Mrs. I., it is possible, might not have been aware of this similarity, striking as it is; but we are persuaded, that on the reference she will immediately recognise it. We hope the flattering approbation, which the present comedy has received, will encourage and animate some future production from the same popular pen.

ART. XIII. *The Battle of B—ng—r; or The Church's Triumph; a Comic-heroic Poem, in nine Cantos. Svo. 74 pages. Price 3s. Johnson. 1797.*

THE object of this poem is to celebrate the renowned achievements of the boxing dignitary of Bangor;

‘The peerless prelate, who with well aim’d thrust,
Laid a presumptuous layman in the dust,
Chased from the precincts of the sacred fane
A registrar rebellious, rash, and vain,
Who dared ’gainst Heav’n uplift his lawless rod,
And bid defiance to the sons of God,
I sing.—’

Thus opens the poem, in true Homeric strains; but the author is entitled to a grand and elevated introduction, for the advice of Horace:

‘Nec sic incipies, ut scriptor cyclicus olim:
Fortunam Priami cantabo, et nobile bellum;’

is inapplicable to the present poet, of whom we may truly say,
nil molitur ineptè.

The

The curious trial, which suggested the idea of this comic-heroic performance, is of too recent a date to be yet erased from our memories; the circumstances, which attended the assault and battery, are, to be sure, on the present occasion, somewhat amplified and adorned, but not beyond the boundaries of poetical licence. The birth of Discord in the second canto is very finely imagined, and the description is rich and poetical: we shall pass that over, however, in order to entertain our readers with a more immediate view of the *subject* of the satire. Zelotismus, the bastard progeny of Zela, arrives at B—g—r, in order to rouse the holy Hotspur's ardour for the expulsion of his rebellious registrar: p. 26.

‘ The subtle Spirit through the key-hole creeps,
And joys to see that still the prelate sleeps.
Not on a couch of heath or hay composed,
Like that on which full many a bishop dosed
In days of yore—but on a stately bed
Of eider-down his holy limbs were laid.
Beside him lay, his holy limbs to warm,
A female, graced with ev’ry female charm:
For modern priests, who have not hearts of stone,
Deem it a sin for man to lie alone;
And say with Paul, in spite of Peter’s scorn,
“ ’Tis better far, to marry, than to burn.”

‘ When on this pair the dæmon cast his eyes,
His first emotion was a deep surprise:
For ne’er ’till now; no, ne’er in all his life,
Had he beheld a bishop with a *wife*;
Although, at times, he might, we may opine,
Have seen a bishop with a *concubine*.
He shook his hoary head, and said: “ I fear
“ There’s little prospect of succeeding here:
“ A wedded priest has ne’er been known to feel,
“ Ev’n for the church, a more than common zeal.”

‘ And truly, had he at an earlier hour
Exhausted all his more than mortal pow’r;
His more than mortal pow’r would all in vain
Have been exhausted on our bishop’s brain:
Our bishop, in the bosom of his bride,
Would all his artful rhet’ric have defied.
But now his bride and he, love’s labour o’er,
Lie, back to back, and separately snore.

‘ The dæmon saw his time—So, drawing, near,
He gently twitch’d the sacerdotal ear;
And, in th’ imposing specious form of LAUD,
Pour’d forth the following streams of pious fraud.’

After having rebuked his holiness for slumbering while the wolves devour the wandering sheep, he continues, p. 29.

“ What tho’ you cannot like our HORSLEY write,
Or preach like PORTEUS;—you can surely fight.
Those brawny shoulders, and that heavy hand,
May maul the stoutest layman in the land:

Mendoza's self, were he to be thy foe—
Mendoza's self must fall beneath thy blow.

“ Nor need you, solely, in your fists confide :
You soon may fashion other arms beside :
The *mitre*, for an *helm*, you may put on ;
Convert the *surplice* to an *habergeon* :
And, then, the *crozier* as it is may stand,
And be a trusty *bludgeon* in your hand.
Rise, call your drowsy chaplains to your aid ;
And let Grindelius in the dust be laid :
No plan on earth, save Wyndham's warlike plan,
Can guard the church against the *Rights of Man*.
See Gallia's bishops, hurl'd from their proud thrones,
Express their woes in agonizing groans :
Exiles, and outcasts of their native state !
Read, prelate ! read, in their, your future fate ! ”

‘ Rous'd by the last dread sentence of the sprite,
“ To arms ! to arms ! ” he roars with all his might.
His slumb'ring dame the dreadful sound alarms :
But, still, she thinks, he only means *her* arms.
“ My dear ! ” she says, and sighs ;—“ My dear, it seems,
You are not well—or troubled in your dreams.”

From the seventh canto, we shall extract the description of a sacerdotal dinner. P. 49.

‘ Round a large table, much unlike to that
At which with his disciples Jesus sat ;
What time he seal'd his covenant divine
With a repast of bread and *water'd* wine :
But not unlike to that which Herod spread,
When, for a dance, he sold the Baptist's head ;—
Behold our pontiff with his levites set !
A jollier priest-hood ne'er assembled yet ;
So fat, so fair, so florid, and so sleek !
Smooth every chin, and shining every cheek !
To trench the word—there beam'd in every face
Each outward symptom of internal grace.

‘ Now for the viands, Muse !—Tho' much I fear
The Muse's pow'r must prove defective here.
Reader ! hast e'er thou been the lucky sinner
To see—and taste—a sacerdotal dinner ?
Then mayst thou form ideas, not amiss,
Of the contents and sumptuousness of this.

‘ Six silver chandeliers, o'erlaid with gold,
Of purest wax twelve blazing tapers hold :
The rays of which, in all directions, throw
A dazzling lustre on the plates below.

‘ Here a huge sea of *calipash* so green
Exhales its odours from a gilt tureen :
And, there, a turbot of enormous size
Draws tears of joy from the beholder's eyes ;

Here,

Here, the great pride and glory of the yard,
Numidia's fowl attracts a kind regard ;
And, there, not less alluring to the view,
A goose, that in the fens of Lincoln grew.
What need to mention partridges and pheasants,
Sent by the prelate's sporting friends in presents :
Wild-ducks and woodcocks, plovers, snipes and quails,
Larks, field-fares, grouses, widgeons, ruffs and rails :
Which mingled 'mong the greater dishes lie,
Like minor constellations in the sky ?
But the chief pride and magnet of the day,
The glorious haunch, before the arch-chaplain lay ;
For none, like him, could with distinction nice
Point out the beauties of each juicy slice.

' To work they go—spoons, knives and forks begin
The dire attack, and make discordant din :
But this discordant din is, now, far sweeter,
Than, set to music, Hopkins' Psalms in metre !

' Yet not one word, not ev'n a passing joke,
Was, or by high priest, or by low priest, spoke
For the first hour ; save *Thank you—Good ! Again*
A little bit ; be it not too much pain.

' But when the jaws and teeth had fairly wrought
Their hardest task ; and the dessert was brought :
When all Pomona's well-collected store,
From every climate and from every shore,
In beauteous piles arrang'd—and, close to those
All that the bounteous god of grapes bestows
On his chief vot'ries, open to their sight,
Their tongues are loosen'd, and their wit grows bright :
Pure pointed apophthegms at random run :
Jest follows jest, and pun encounters pun ;
Greek, latin, hebrew, welch and english clash,
And, like the light'ning, answer, flash for flash.'

After his bangorian highness had thus warmed his guests, with
the most undaunted alacrity they besiege the castle of the registrar,
and, peaceful souls ! to prevent an effusion of the ' red red bluid,'
the sable champions of the church wisely vote for a nocturnal
march, and hope to enter the garrison by surprise ; but,

' Too late they came—Grindelius, just before,
Had left the place, and lock'd his castle door !'

With the assistance of a brawny blacksmith, however, they
gain the fort, clap on a patent lock, and return triumphantly to
the palace.

' The cloth was laid for supper—down they sit—
Now flows the claret—and now flows the wit ;
Pure attic wit, as genuine as the wine,
Which on their noses, now, began to shine ;
The prelate saw its glow, and deem'd it best,
To send his saturated guests to rest.'

Grindelius, however, recovers his castle, and the ninth canto gives a full description of the battle royal—or rather, the battle episcopal, which ensued.

From the specimens we have offered, our readers will perceive, that the author of this satire is no common-place writer; many classical allusions are introduced, much beautiful imagery, and much humourous description.

D. M.

MEDICINE.

ART. XIV. *Medicina Nautica: an Essay on the Diseases of Seamen: comprehending the History of Health in his Majesty's Fleet, under the Command of Richard Earl Howe, Admiral.* By Thomas Trotter, M. D. &c. Physician to the Fleet. 8vo. 487 pages. Price 7s. in boards. Cadell and Davies. 1797.

MANY of the important facts and observations, which constitute the science of physic, have been communicated by those intrusted with the care and management of the sick in our fleets and armies. To these sources we have been chiefly indebted for the information which we possess concerning the nature of contagion, and the methods of treatment most advantageously employed in the removal of the diseases that originate from it. But not only on this, but many other parts of the art, has light been thrown from these quarters.

The writings of Lynd, Clarke, Blane, and Robertson, afford much valuable matter on the diseases of seamen; to which the author of the present treatise has made many useful and necessary additions. These have been principally collected from an attentive observation of the diseases that prevailed in the channel fleet, during a period of three years. The most important remarks are on the diseases mentioned in the following passage. Intro. p. 2.

‘ My accounts of different diseases, besides the more immediate connection they have with naval service, will be found useful to medical readers in general. They abound with facts that could be met with no where else; and, being compiled from a number of cases, they bring into one view an endless variety of symptoms. Of theories I have said little, or have only touched on some, where practical inductions rendered it unavoidable. We have infused into our system of health such improvements, as our acquaintance with chemistry, in its cultivated state, warranted; this particularly applies to the means of subduing contagion. We have, therefore, entirely disregarded the agents employed by our predecessors, for more than a century past, as well as some recent ones recommended by writers of the present day: and we contend that every substance whatever, that tends to diminish the respirable part of the atmosphere, such as the *gasses*, in vogue, is hurtful in the extreme. We have not, however, thought it of sufficient moment to search the first authorities for the employment of these fumes; they, doubtless, sprung from false hypothesis and inaccurate experiment, and have been pursued without scrutiny. To a hyperoxygenated atmosphere, or one possessing its due proportion of oxygene, we look for security
against

against infection; not as acting, by chemical combination, on contagious miasma; but as supplying the human body with a quality that enables it to resist the offending power. But we do not rest this preference on an appeal to first principles only; we have witnessed its success on a larger scale of experience than has usually fallen to the share of one observer.

‘Our stock of facts on the subject of scurvy is great beyond all precedent: its prevention and cure have, from recent experiment, been brought to a certainty, so as to supersede the utility of future investigation.’

‘In the treatment of typhus we also hope to have made improvements: from the advantage of having attended an immense number of cases in very diversified situations, we suppose there will be found some practical distinctions in the symptoms, and remarks on the remedies, that are peculiar to ourselves. On other diseases it has been our wish to add whatever our own practice has selected as useful, and, throughout the whole, we have strictly adhered to the duty of a faithful historian.’

Before the author proceeds to the main object of his publication, he considers several circumstances respecting the medical departments of the navy. This is comprised in two separate discourses, the first of which comprehends the doctor's reflections on the changes which have lately been introduced in the medical department, and on what he still deems objects of reformation; the second contains hints for further alterations, which the author considers as intimately connected with the preservation of health, and the advantage of the service. In both, the doctor's observations are, in general, judicious, and, in many respects, well calculated to promote the interests, advantage, and safety of the navy. The general abstract of the state of health in the fleet is also well drawn up, and contains many useful facts and reflections.

The nature of contagion is an inquiry of great magnitude and difficulty. P. 173.

‘I would define contagion,’ says our author ‘to be a something propagated from diseased bodies, or from substances that have been in contact with them, producing a similar disease in other persons.’

‘The latter part of this definition includes what have been called *fomites*, whether we consider them as wearing apparel, bedding, or other articles that have been imbued with human effluvia, or persons labouring under infectious diseases. I have made use of the word *something*, as contagion becomes only familiar to our senses, as a something impregnating, or conveyed in the exhalations which proceed from bodies under actual diseases, or what have been in contact with them*.’

‘There are causes and circumstances which favour the propagation of contagion in the diseased subject, and increase its virulence when generated.’

* I wish to be understood as speaking of typhus contagion alone, unless otherwise expressed.’

‘ There are also causes and circumstances which favour its reception in the healthy body.

‘ That there is a state of body, in a contagious disease, where certain causes and circumstances contribute to increase the quantity, as well as the virulence of contagious matter, appears to me very obvious. A more aggravated degree of malignity, as it is called, will generate a greater quantity of infection, and as it may be confined in a larger or smaller space, it will be less or more noxious. The expression, malignity, often used in speaking of this subject, ought to be explained. I would call a fever malignant, when with the symptoms of debility, there is a cadaverous smell arising from the body, an unusual fœtor of the breath, stools, and other excretions, the tongue black and parched, the eye dusky or yellow, the countenance bloated and dejected, and the skin fallow. In approaching a sick bed of this kind, a person not much accustomed to such visits, will be very liable to receive the infection; and the unpleasant smell will be much sooner perceived, than by the physician, or other attendants.

‘ Variolous contagion, we can well suppose to be more rapidly spread from a patient with a large number of pustules, than from one with only a few; so also the confluent kind will be more hazardous than the distinct, and by whatever means the one is converted into the other. It may be objected to this, that pus taken from the confluent kind, will, by inoculation, produce the distinct sort; so may it likewise by the natural method: but this does not do away the argument, that the one species generates more contagious matter than the other. The virulence of variolous infection, like that of typhus, will be increased, in proportion to the space in which it is diffused, whether in the atmosphere, or in matter taken from a pustule. By diluting the first with a large proportion of air, it gradually loses its power of communicating disease. The other becomes inert by exsiccation, to a certain degree; but when softened by water at blood heat, so as to be applied beneath the cuticle, it regains its activity, unless too much diluted, when it loses it altogether. This virulence of contagion, is, therefore, nothing more, than the exhalations of the sick, dissolved in a smaller portion of atmosphere.

‘ We draw the conclusion, that a malignant typhus is more apt to generate contagion, because we see that slight cases of the same disease, and with mild symptoms, do not extend to others, although no means of prevention have been used; and in situations too, where there were a strong pre-disposition to assist its action.

‘ There is also a period of the disease itself, that is incapable of generating infection sufficient to produce the fever in others. We are assured of this fact, from a timely separation having prevented the further progress; and by this means alone, I apprehend, we eradicate contagion in ships, or any where else. We cannot draw any line of certainty, at what time it may cease to be safe in permitting people to associate with a patient; it will depend most on the nature of the symptoms, whether they are mild or malignant.’

These are remarks of some utility to those who have the medical management of seamen. They show the immediate necessity of separating

separating the diseased from the sound, and of being constantly attentive to the slightest indications of disease.

After some ingenious conjectures on the nature of contagion, the doctor comes to the causes and circumstances which favour its reception in the healthy body. Here he agrees with doctor Blane, and some other writers, 'that the infection of typhus is most apt to prevail in cold weather, and that if it appear in summer, it is more easily subdued.' On this point the author's facts are strong and satisfactory.

P. 196. 'Among the poor, in large towns and cities, who live in low, dark, and damp houses, it begins in the months of october and november; and disappears in april and may. Among the indigent labourers in country situations, where I have met with it, from the same causes, its beginning and termination vary little from this form. Even in ships, it proceeds, more or less, in that manner. We have constantly remarked, that the number taken ill in a given time, depended very much on the state of the weather. A few rainy days, in succession, never failed to increase the sick list. The people sent to Haslar from the London, complained of the weather to which they were exposed in returning the ship's stores: no particular disease was known in the Gibraltar, till she encountered strong gales of wind, with rain, in attempting to join the fleet. The fever patients in the Vengeance were uniformly more numerous, exactly in correspondence with the weather being wet and stormy: we also observed this in the Valiant. The army under lord Moira, when embarked at Southampton and the Isle of Wight, were thought fit for actual service: but the weather no sooner became wet and boisterous, than the sickness, typhus, and dysentery, spread in proportion.

'When I first visited the portuguese squadron at Spithead, there was not a man confined to bed; but I saw in each ship a few sickly-looking men walking about, evidently with slight symptoms of typhus. It was now summer, and the weather uncommonly warm in England. It did not require much foreknowledge to predict, that these people were not equal to sea-duty in our channel. We left St. Helen's in the beginning of september; and, on the 1st of october, there were upwards of four hundred cases of fever among them.'

These are but a few of the facts that are stated; they are, however, probably sufficient to prove the truth of the doctor's position. The observations on the state of the body most favourable to the action of contagion, though ingenious, are not by any means satisfactory. It will probably be impossible to advance any thing with certainty on this head, until the mode in which contagion operates is ascertained.

On the means of subduing, as well as preventing, contagion, the doctor has given some judicious hints and directions, part of which we shall lay before our readers.

P. 223. 'When a fever of this kind breaks out in a ship at sea, particularly in bad weather, the must of necessity quit the sea: but a sick birth should be immediately fitted for the infected, as far as possible from the others, and all communication strictly prevented. A man of war admits of few conveniencies in such a case; but the captain,

captain, under such circumstances, should have it in his power to order slops and bedding, when wanted, from the stock of the purser, that the sick may be often shifted; and soap should be allowed, to keep every thing clean that belongs to them.

' An infected subject ought to be sent out of the ship with all speed, and every thing belonging with him. There is no certainty in any means of expelling contagion, but removing the infected.

' The whole preservative means are comprised in, the immediate removal of the sick; cleanliness in person and cloathing; fires, to keep the people, in the winter season, warm; avoiding cold and moisture, fatigue and intoxication, and keeping the ship dry, and properly ventilated. In an infected ship, an active and sensible officer will be employed in airing his people's bedding and cloathes; distributing orders to the inferior officers, to see that their divisions of the seamen are clean in their persons, that their dirty things are washed twice a week, and that they have cloathes sufficient to keep them warm. If the weather is cold, we shall see him ordering the decks to be dry rubbed with sand, or scrapers, and washing with water laid aside; his men will not be allowed to go aloft when it rains, or into boats when it blows hard. To give the decks a cleanly appearance, they will be well white-washed fore and aft, above and below: and lastly, to combine in his method the advantages of pure air with warmth, the ports will be opened to leeward, and only the scuttles to windward; or the whole fitted with fashes of bunting, and stoves lighted in every part that can do good. To all these means of preserving health, amusements will be found to keep the minds of the people in action; violins, and other instruments of music, being common in most of the king's ships, are usually employed in the evening, and the seamen and landmen are seen joined in the dance.'

The author is evidently hostile both to the method of removing contagion by *fumigation*, and that by the *nitrous acid*, as lately proposed by doctor C. Smyth. He seems, however, to have rejected the latter, without having fully examined it's pretensions. It probably did not accord with the theory which he has formed of the nature of contagion.

The description of the symptoms, that mark the presence of typhus fever, is given with accuracy, and shows, that the doctor has attended closely to the appearances, which characterize the different stages of the disease. The method of treatment which he has recommended is also judicious, but displays little novelty. The author's practice is that of the middle class, equally avoiding the extremes of deficiency and excess of stimulant power. How far the free use of *beer* may be advantageous in the cure of this fever among sailors, we cannot pretend to say; but in private practice we have frequently found it hurtful in such cases, by operating too powerfully upon the bowels.

Ammonia præparata, when joined with opiates, we know from experience to be a valuable remedy in the early stage of this disease; but doctor T., though he recommends it, does not seem to have given it in this way.

In the yellow fever, doctor T. applies the following medical principles in a very judicious manner.

P. 334. 'The theory of this fever, if I may be allowed the expression, affords a fine illustration of the new doctrine of Brown and Darwin, in what relates to the disposition of new-comers from cold countries, making them the chief victims. We are there taught, that animal existence is endowed with a quality, called *Excitability*, by Brown; *the Spirit of Animation*, or *Sensorial Power*, by the author of *Zoonomia*; on which the phenomena of life depend. Every thing which supports life, exerts its influence on this principle: it is capable of different degrees of accumulation and exhaustion: it is accumulated by the subtraction of stimuli, and is exhausted by excessive stimuli, or the long application of others acting more moderately: a due equilibrium between the exciting powers, such as heat, food, air, mental exertion, &c. and the sensorial power constitutes *health*; and every variation from either, is *disease*. When the sensorial power is accumulated, it is more susceptible of stimulants; this is strongly exemplified in frost-bit toes or fingers, on being suddenly exposed to the fire, or plunged into warm water: the pain becomes intolerable from inflammation, and mortification, with mutilation, often follows. This effect of the inflammation, is the indirect debility of Brown, and the exhausted sensorial power of Darwin. On a larger scale, for the sake of comparison, we may suppose the inhabitant of a cold country, like a frost-bit limb, and the climate of the West Indies, like the warm water. The cold of our winter, from deficient stimulus, allows the sensorial power to accumulate; and increases the susceptibility of the body, for the action of all exciting agents: in other words, it predisposes us to inflammatory diseases. As we change our seasons gradually, we feel little inconvenience, because the exciting power of heat in the spring, is not much beyond the degree of excitability which the winter had accumulated, and thus the one is gently exhausted by the other. So a frost-bit limb is recovered by plunging it into water of a low temperature, more proportioned to its degree of excitability. On these principles, inflammatory affections are found to prevail most in the spring months, when the heat succeeds quickly to frost. But if we go in the space of a few weeks, from the cold of a severe winter, when the thermometer was at 20° , to the island of St. Domingo, where the heat is never below 80° . the transition is too sudden, and the difference of temperature is too great for the body to accommodate itself to it, at once. It is like putting the frozen limb into hot water: there being a redundancy of both excitement and excitability, which passes rapidly through a state of the most violent inflammation, that terminates in debility, gangrene, and sphacelus. To wear out this accumulated excitability, by slow and gentle gradations, is the grand explanation of the word *seasoning*: it is the secret, which constitutes the only difference between the inhabitants of England and Jamaica. The yellow fever of the West Indies, therefore, as it appears in the body of a raw european, is a disease of the utmost excitement, in a constitution of accumulated excitability; where a tense fibre, and dense blood, permit it to be carried to the highest pitch of inflammatory tendency, which, from the nature of the

the animal œconomy, speedily exhausts the powers of life, even in the space of a day or two, inducing putrefaction and death.'

On these grounds he also contends, that much might be done in preserving the health of soldiers and sailors in hot climates, by a proper change in diet and regimen.

The whole of the author's practice in this fatal complaint is of the debilitating kind, as he supposes the disease to originate from excessive excitement.

In the subsequent parts of this work, which treat of catarrh, dysentery, small-pox, rheumatism, intoxication, and sea scurvy, there are many valuable directions and important hints, from which the attentive naval surgeon may derive considerable advantage.

In short, though we cannot agree with doctor T. in *all* his reasonings, we are free to confess, that the *Medicina Nautica* contains not only many interesting facts, but a considerable portion of useful practical matter.

ART. XV. *A Dissertation on the Use and Abuse of Tobacco. Wherein the Advantages and Disadvantages attending the Consumption of that entertaining Weed, are particularly considered. Humbly addressed, to all the Tobacco-Consumers in Great Britain and Ireland, but especially to those among religious People.* By Adam Clarke. 8vo. 32 pages. Price 6d. Whitfield. 1797.

'FARCE, comedy, and tragedy, united at the same time against one poor—indian weed—are fearful odds!' This balmy narcotic, whatever proteus form it may assume, shag, snuff, or pig-tail, is here most unmercifully attacked, sometimes seriously, sometimes satirically. The convulsive sneezer, the tranquil quidder, nay even the mighty cloud-compelling smoker, are the objects of our author's impious thunder! Alas! little does he possess of that poet's social soul, who sung the

Happy mortal! he who knows
Pleasure which a pipe bestows;
Curling eddies climb the room,
Wafting round a mild perfume.

But to be a little serious: the object of the pages before us is to show the loss of time, the injuries to the body, and the stupefaction to the mind, which the disgusting habits of taking snuff, chewing tobacco, and smoking it, commonly produce. Various arguments are brought forward, as was before observed, some serious, some satirical; of any which Mr. Clarke has produced, the following is by far the most likely to be attended to.—p. 24.

'Simon Paulli, physician to the king of Denmark, has also written a treatise on the danger of using this herb; and observes, (which I quote for the sake of those who retain any sentiment of delicacy on this subject,) *that the merchants frequently lay it in bog-houses, to the end that becoming impregnated with the volatile salt of the excrements, it may be rendered the brisker, stronger, and more fetid* *.

* It

* * A dealer in this article once acknowledged to me, that he sprinkled his *rolls* and *leaf* frequently with *stale urine* to keep them moist,

* It is now time to say something on what I cannot help deeming *impiety*, in the use of this herb. When many of the tobacco-consumers get into trouble, or under any cross or affliction, instead of looking to God for support; the *pipe*, the *snuff-box*, or the *twist*, is applied to with quadruple earnestness; so, that four times, (I might say in some cases ten times) the usual quantity is consumed on such occasions. What a *comfort* is this weed in time of sorrow! what a *support* in time of trouble! In a word, what a God!

* Again, the interruption occasioned in places of public worship by the use of the snuff-box, is a matter of serious concern to all those who are not guilty. When the most solemn and important matters relative to God and man, eternal glory and eternal ruin, form the subject of a preacher's discourse, whose very soul is in his work; it is no unusual thing to see the snuff-box taken out, and officiously handed about to half a dozen of persons on the same seat.—Would there not be as much propriety in bringing forth and distributing some of the common necessities of life? "But we do not go to the house of God to take our victuals." Neither should you to take physic.

* Never did pope *Urban* the VIII. act more like an apostolic man, than when he made a bull to excommunicate all those who took tobacco in the churches.

* To the great scandal of religious people, the abominable customs of *snuffing* and *chewing* have made their way into many congregations; and are likely to be productive of immense evil. Churches and chapels are most scandalously abused by the tobacco-chewers, who frequent them: and kneeling before the Supreme Being, which is so becoming and necessary when sinners approach their Maker in prayer, is rendered in many seats impracticable, because of the large quantity of tobacco saliva, which is ejected in all directions.

* The indians of South America make extensive offerings of this herb to their gods, and think it the most acceptable present they can make them in order to ensure their protection. Was it from them that *these* christians have learned to introduce it into places of public worship? Surely *they* do not use the *snuff-box* and the *quid* as a part of a religious ceremony.

Our author mentions one or two curious edicts, which have been published at different times, and in different countries, against the use of tobacco: Amurath the fourth, emperor of the turks, the tzar of Muscovy, and the king of Persia, prohibited the use of it in their dominions, on pain of death; in case of snuff-taking. however, the penalty was most graciously softened down to—*cutting off the nose!*

moist, and to preserve the *flavour!* A friend of mine, whose curiosity led him to see tobacco-spinning, observed that the boys who opened out the dry plants, had a vessel of *urine* by them with which they moistened the leaves to prepare them for the spinner! Do the tobacco-chewers know this, and yet continue in this most abominable and disgraceful practice? Can any person think of the above *impure*, with a *quid* in his mouth?

A. R.

EASTERN

EASTERN LITERATURE.

ART. XVI. *The Oriental Collections for January, February, and March, 1797.* Quarto. 92 pages. 6 plates. Price, to Non-subscribers, 12s. 6d. to Subscribers, 10s. 6d. each Number. Cooper and Graham.

THE taste for oriental literature is every day diffusing itself more and more in Europe : and it is not to be doubted, but that in course of time we shall rear up labourers, in some degree proportionate to the abundance of the harvest ; and shall become intimate with the languages, the laws, the histories, the religions, the arts, and the sciences of the eastern world. Major Ouseley, the editor of the work before us, in a *prospectus*, which was separately published some months ago, places the importance of cultivating asiatic literature in many very interesting points of view, and unfolds the nature and extent of the periodical publication, with which he has now presented us. As it is of importance, that the public should be acquainted with the plan intended to be pursued, we shall extract that part of his prospectus which immediately explains it : prof. p. ix.

‘ Although we shall gladly admit dissertations on HEBRÆO-BIBLICAL literature and antiquities, yet it is not to be understood that we shall adapt our miscellany to controversial correspondence, or discussions of theological mysteries. PHILOLOGICAL and ETYMOLOGICAL essays will be thankfully received : on the subject of *languages*, we shall not, however, forget, that they are merely the vehicles of learning and instruments of science. Useful knowledge and historick truth should be the chief objects of the linguist ; and only as conducive to the attainment of these grand points, should time and study be devoted to the obscure and doubtful derivation of words, the collation of passages intrinsically unimportant, or the learning of strange characters and new systems of grammatical construction.

‘ To the ZOOLOGIST and BOTANIST we shall endeavour to recommend our *collections*, by enriching them with plates, occasionally coloured, from accurate and original drawings, of whatever are most rare and curious in the eastern department of the *animal* and *vegetable* world. We shall diversify our pages with *maps*, which may illustrate the ancient and modern GEOGRAPHY of ASIA and the bordering regions ; and with *views*, which may give just ideas of the faces of those countries we describe. An ample and valuable stock of manuscripts, procured at considerable trouble and expense, will furnish us with copious extracts from the works of eastern POETS ; specimens of persian and indian PAINTING, we are enabled, by the communications of some foreign correspondents, to promise to our subscribers ; as well as original essays on the science and practice of asiatick MUSICK, with *tunes* accurately set, and engravings of various instruments.’

We understand that each number will contain a miscellaneous plate, offering to the curious, and more particularly to the antiquary, some subjects for study and explanation ; and that, in every succeeding number, two or more specimens will be presented to
the

the student of oriental languages, of arabic, persian, or turkish poetry, as subjects for translation.

Having said thus much on the general plan, we proceed to notice the particular contents of the number before us: the *first* article is an interesting sketch, biographical and literary, of Abu'taieb al Motanabbi, with his two poems on the sickness and recovery of Saif Uddaula, by the reverend John Haddon Hindley, M. A. The poems of Motanabbi, says Mr. H., 'for full eight hundred years have been the ceaseless amusement of the learned, and the admiration of the elegant throughout the vast and once highly cultivated realms of Asia. Nay, at this moment, it is by no means improbable that they may be the subjects of applauded and animated recitation in the crowded caravanfera, and in the tent of the bedouin.' He was born in the 308th year of the Hegira, and at an early age discovered a capacity for the variety of accomplishments which he afterwards attained: ardent and visionary, he soon employed the enthusiasm of the poet, as a credential to his pretensions as a prophet: he professed himself a delegate from heaven, with powers equal if not superiour to those of Mohammed; 'that servant, who, he declared, was only commissioned to deliver the will of the deity through the mean medium of modulated prose, whilst he uttered the awful mandates of the Almighty in the rapturous melodies of a sublime and lofty poetry.' So unfortunately successful were the pretensions of the prophet, that, like some prophets of more modern times, the civil magistrate grew jealous of his wide-spreading powers, and imprisoned the holy man. His religious enthusiasm grew cool in confinement; he was restored to liberty, and, during a long residence at the court of Saif Uddaula, 'the most polished of that polished period,' lived in luxury and repose. Mr. Hindley has translated two poems, probably the extemporaneous effusions of Abu'taieb, on the sickness and recovery of his patron.

Abu'taieb renounced the pageantry and dissipation of a court, and was retiring to spend the remainder of his life in the place of his nativity, when, passing near Bagdad, his caravan was attacked by a predatory band of arabs, and he, together with his son, was murdered in a desperate defence.

Mr Hindley says, p. 7, that 'our public libraries contain many complete copies of Abu'taieb's works; and the university of Oxford alone affords ample materials for introducing them to the world. The immense treasures it possesses in oriental mss.; the profound erudition of its professors; its variety of excellent types; and, above all, the liberal encouragement given by the delegates of the press to all works of real merit, point it out as the place in Europe best calculated to remove its veil of mystery from oriental learning. The dignity and extent of our immense possessions in India demand a school of this kind: and happy shall I be, if this hint, from one of the meanest of her children, have any salutary influence in accomplishing an event so important.'

The *second* article is a short description of a celebrated songster, the fighting bulbul of Bengal: it is famed for the length and melody of it's strains, and said to resemble our nightingale in it's

tone.

tones. The persian bulbul is reported to be considerably smaller than this of Bengal, and in the persian language is called hazarda-fitaun, or *the bird of a thousand songs*. The Bengal bulbul, an engraving of which is annexed, like the cock in England, is trained to fight.

The *third* article is simply an extraordinary persian distich, quoted in a turkish manuscript, which fell into the hands of the correspondent.

The *fourth* is on the different modes of writing, in european characters, the word Bagdad, whether it should be Bughdaud, or Baugdad, or Baugh-dad. Philologus solicits information on the subject from any intelligent asiatic, but acknowledges the point in question not to be of any great importance.

The *fifth* is an extract of a journal and memorandums, written during a tour in the nizam's country, in the month of november, 1791. The author, having taken leave of the british commandant of Inneconda on the fourth, arrived at Kunapah on the tenth, sometimes pitching his tent, and sometimes inhabiting the choultries, which are temporary sheds constructed of bamboos and mats, erected for the convenience of travellers. He observes, in general, that the road was wild, and that the inhabitants, although their manners presented a constant variety, were extremely attentive to him wherever he halted: the difference of colour and religion did not interfere with the duties of hospitality.

After having paid his respects to our resident, sir John Kenna-way, known in the nizam's camp by the title of the nabob Dilaver Jung, our traveller was presented by him to the minister of the nizam; by whom he was received in a public tent, covered with carpets. After some time, passed in conversing on the news of the day, they retired to a private tent, where, instead of sitting on the ground, chairs were prepared for them, and the minister politely insisted on their smoking their hookkas, which is unusual in the presence of a superiour. After an interval of a few days, our traveller was introduced to the second son of the nizam, prince Sekunder Jah, commander in chief of the army. Our readers will be interested in comparing the introduction to an eastern, with that to an european, prince: p. 26.

The public tent, which was extremely spacious, with several others, stood in the center of a large square, enclosed with tent walls about seven feet in height, supported by cross bamboos, which I was given to understand to be a mark of sovereignty.

The ground of the tent was level and smoothed with care, covered with carpets, over which was spread a white cloth; in the center was the musnud, surrounded by pillows of white muslin. Upon our entrance the tent was empty, but we were soon joined by the minister, who, desiring us to be seated opposite the musnud, retired into the inner tent. But soon appearing in company with the prince, we rose to meet him; the prince bowed respectfully to every one, and embraced us all; then desiring us to sit upon his right hand, he seated himself upon the musnud, and the minister seated himself on the ground behind him, holding a bunch of peacock's feathers mounted in a silver handle, with which he frequently

frequently fanned the prince. The durbar now commenced, and the different sirdars, or military chiefs, came to pay their court. Upon their entrance into the square at a considerable distance before the tent, they stood still; when the proper officer calls out their titles, desiring the prince to turn the light of his countenance upon such a one, upon which the prince inclines his head that way, and the sirdar advances, till, being near the presence, he nearly touches the ground with his right hand, and bowing slowly, brings it back to his forehead; after which, he sits down on the prince's right hand, and enters familiarly into conversation. The *Moultafeddies*, writers, and lower ranks, touch the ground three times with both hands, with other minute ceremonies of respect.

'The prince's turban was magnificently ornamented with jewels, and his necklace and bracelets were of the finest pearl. Except the minister, the other chiefs had no jewels, but wore their shields slung over the shoulder, and a handsome piece of armour upon the right hand, ornamented with black fringe, called *dusthanna*. After some conversation, the prince rose, and giving us the beetle and ottar of roses, we took leave. In contemplating the court and its manners, which have existed many centuries, an observer may trace the faded lineaments of a people who have once been great, powerful, and enlightened; but looking to that order, discipline, and science, which, in an army, form the support of empire, the traces become so faint as to be scarcely discernible but in the outward appearance of the men, the management of their horses, and their dexterity in the use of the spear and sabre, which, individually, gives a martial air. But as an army, the composition is no less expensive than defective, and totally unfit for military operation. They encamp at random, without proper pickets in front, flank, or rear, and in consequence of this and other negligence, are easy to be surprised—in short, these numerous bodies of robust men and active horses seemed designed for no other purpose than to adorn the march of their chief, who rides in the midst of them upon his elephant, his standard displayed upon another, attended by chubdars*, calling out his titles.'

Our author observes in general, that, although the bigoted part of the mohammedans consider many of our customs, such as that of drinking wine, eating pork, &c. as impurities, yet by nature they seem to be generous and hospitable, and a traveller, by a little pliability of disposition, and by assuming an appearance of being pleased with their amusements, may easily secure to himself a kind reception. This article is to be continued in a future number of the oriental collections. We proceed to the next: in this is represented, by an engraving, the alphabet of the running hand, which is used by the jews of Holland in their familiar correspondence, showing its variation from the large printed character, which they call *kitibooth*.

The *seventh* article is an engraving which represents some cufic, or ancient arabian characters, and is submitted to oriental and

* Servants of state bearing silver and gold sticks, like those now in use by the commanders and field officers of the body guard, when in waiting at St. James's palace.'

antiquarian readers, soliciting a translation and a transcript in modern characters.

Next follow some persian lines on the Deity, quoted in the historical work, 'Tarikh Moagem fi athar Moluck Al'agem.' They are thus beautifully translated by major Ouseley :—p. 37.

' — Who made manifest the vital and intellectual powers :
Who confirmed the foundation of understanding :
Who, into the form of the human frame, breathed his animating spirit :
Who bestowed reason, and inspired the soul :
Who painted with lively colours the cheek of the tulip.
And made of the dew-drop an ornament for the rose-bud :
Who crowned the summit of the heavens with a diadem of constellations,
And tinged the hard bosom of the ruby with a vivid glow :
Who enkindled the fire of the moon as a nocturnal lamp,
And perfumed the flower garden with the fragrance of burning incense :
Who spread out the earth on the face of the water,
And formed precious pearls from the tears of the clouds *.'

A sonnet, by the poet Sadi, succeeds, which is paraphrased from the persian.

The *tenth* article is on the christianity of the mohammedans ; with anecdotes of Murad Beg, a turkish writer of the sixteenth century. From a curious treatise on the mohammedan religion our author selects several passages, attesting the sanctity with which our Saviour is regarded by the moslems : it appears to him, that Christ is held next in rank to their own pseudo-prophet ; and he conjectures, from such a predisposition in favour of the Messiah, that the conversion of the mohammedans to his faith, *by proper means*, would not be an impracticable attempt. He attributes the want of success, with which such attempts have hitherto been attended, principally to external causes ; 'the event of the crusades,' says he, 'proves that the bloody sword of war is not the fit instrument for propagating the mild religion of Jesus.'

The *eleventh* article contains remarks on the collation of manuscripts ; with various readings in the Gulistan of Sadi, by major Ouseley. Some just observations occur on the importance of collating several manuscript copies of the same work ; the task, indeed, is dry, but from the peculiar construction of the characters, arabic, persian, and turkish manuscripts, are subject to considerable variation. A slight inflection, or curvation of a stroke which ought to be made straight, may affect the meaning of an entire passage. Major Ouseley has collated the various readings of four passages, deferring some others to a future number, from seven

* * This passage alludes to an opinion, common among the asiatics, that the pearls found in certain shell-fish are produced from drops of rain-water which they imbibe.'

manuscript copies, together with the two printed editions of Sadi's Gulistan.

The next article is a translation from the arabic of the sheick Safy Eddin Alhillay, by the Rev. J. D. Carlyle, professor of arabic at Cambridge: it is the address of a lover to his taper:

p. 62. ' Yon wasting taper when I see,
I cry, "Poor fool, our lot's the same!
I bear a raging fire like thee,
Yet dread whate'er would quench the flame.
" Like thine, with tears this face o'erflows,
And bleach'd and wan these cheeks appear:
Like thine, these eyes no slumbers close,—
Like thine,—a melting heart is here!"

Next follows the history of the conquest of Zoos—translated from the persian of Ahmed Ibn Afem of Cufa, by the reverend B. Gerrans, teacher of the persian and other oriental languages, and master of the academy in Fenchurch-street. This passage, it seems, was particularly selected on account of the ambiguity of the name Zoos. Mr. G. considers the island of Rhodes to be intended by the historian, and not Coos or Chios, as has commonly been supposed. The translation is executed with elegance and spirit.

The *fourteenth* article contains anecdotes of indian music, by major Ouseley: whose design, however, in the present essay, relates only to the music of Hindostan. The powers ascribed by the hindoos to their ancient melodies, the raugs and rauginees, are miraculous, and the traditions concerning them highly romantic. 'Of the six raugs,' says the major, 'the five first owe their origin to the god Mahadeo, who produced them from his five heads. Parbutte, his wife, constructed the sixth; and the thirty rauginees were composed by Brimha.'

Major Ouseley relates several of these wonderful anecdotes: Mia Tonfine, a musician in the time of king Akber, sung one of the night raugs at mid-day: the day was instantly converted into night, and darkness extended in a circle round the palace, as far as the sound of his voice could be heard. 'Of the sensations,' says our author, 'excited by their present music, one can speak with greater accuracy; many of the hindu melodies possess the plaintive simplicity of the scotch and irish, and others, a wild originality, pleasing beyond description.' Our author has extracted several curious particulars respecting the music of the hindoos, from an essay on the science of music, translated from the book Paurjauthuck, the object of which is, to teach the understanding of the raugs and raugnees, and the playing upon musical instruments. Plates are annexed, representing the serinda, or Bengal violin with it's bow; the strings of this instrument are of a certain kind of silk. The baaserce, or pipe of Crishnah, the hindoo Apollo: one perforated bamboo, somewhat similar to our flageolet; 'its tone is soft and plaintive, and so easily filled that some blow it with their nostrils.' And the toomerce, which is formed of a gourd or cuddos nut, and two small perforated bam-

boos, with reeds in each, like those of the bag-pipe. An engraving is also annexed to this article, representing the notes of a hindouee air, of a hindu jungle tuppah, and of a bengalee tune.

The next article is an account, communicated by colonel Ironside, of a large tree, growing with three others, called kulberich, by the side of the Ganges, about three miles above the fortrefs of Allahabad. The colonel measured the trunk of one of them, the largest of the four, on the 21st of november, 1777. The circumference was thirty feet ten inches; it's height does not exceed that of a pretty large beech; it's bark is even, annulated, and pulpy; it's limbs smooth and large, and scant of foliage; it's leaves, not sinuated, about the size of oak leaves; it's fruit conical, somewhat like a pine, is nine inches long and eleven and a half round, with a soft velvet rind.—P. 81.

‘On my arrival,’ says the colonel, ‘at Patna, on the second of january, 1778, I luckily met with a gentleman named Kerr, celebrated for his skill in *botanical* researches, who told me, that the above-mentioned tree was of the *species*, classed in the Linnaean system under the name of *Adansonia*, a description of which is to be found in the sixth edition of his *Genera Plantarum*, printed at Stockholm, 1764, p. 352.’

Our readers may see an account of the *adansonia* in the *Encyclopedia Britannica*. The *adansonia* is a *genus*, and not, as our author supposes, a *species*; of this genus, the *baobab* is the only known species; it is a native of Africa.

The *sixteenth* article is communicated by the same gentleman, and gives an account of a banian tree, in the province of Bahar. This curious article we shall offer to the perusal of our readers.

P. 81.—‘Near Manjee, a small town at the confluence of the Dewah (or Gogra) and the Ganges, about twenty miles west of the city of Patna, there is a remarkably large tree called a bur or banian tree, which has the quality of extending its branches, in a horizontal direction, to a considerable distance from its stem; and of then dropping leafless fibres, or scions, to the ground, which there catch hold of the earth, take root, embody, grow thick, and serve either to support the protracted branches, or, by a farther vegetation, to compose a second trunk. From these branches, other arms again spring out, fall down, enter the ground, grow up again, and constitute a third stem, and so on. From the opposite pretty high bank of the Ganges, and at the distance of near eight miles, we perceived this tree, of a pyramidical shape, with an easy spreading slope from its summit to the extremity of its lower branches; and mistook it at first for a small hill. We had no quadrant to take its height; but the middle or principal stem is considerably higher, I think, than the highest elm, or other tree, I ever saw in England. The following comprise some other of its dimensions, which were taken with a cord of a given length:

| | Yards | or | Feet |
|--|-------|----|------|
| ‘Diameter of the branches from North to South. | 121 | or | 363 |
| Diameter of ditto from North to South* | 125 | or | 375 |

* This, or the preceding, should be, no doubt, from east to west
Circum-

| | Yards | Feet |
|--|-------|---------|
| Circumference of the shadow of the extreme branches, taken at the meridian - - - | 372 | or 1116 |
| Circumference of the several bodies or stems taken by carrying the cord round the outermost trunks | 307 | or 921 |
| The several trunks may amount to 50 or 60. | | |

‘ N. B. The dropping fibres shoot down from the knots or joints of the boughs.

‘ This tree, as well as the peepel, and many other large trees in India, is a creeper. It is often seen to spring round other trees, particularly round every species of the palm. The date, or palmyra, growing through the centre of a banian tree, looks extremely grand; and yet none of the european landscape painters, who have delineated views of this country, have introduced this characteristic object into their pieces. I have frequently observed it also shooting from old walls, and running along them. In the inside of a large brick well, it lined the whole circumference of the internal space of it, and thus actually became a tree turned inside out.

‘ Under the tree sat a fakir, a devotee. He had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four *coldest* months, up to his neck in the Ganges, and to sit, during the four *hottest* months, close to a large fire.’

Next follows a persian sonnet, by Khosroo, the translation of which may serve as an exercise to some young orientalist.

The *eighteenth* article consists of dialogues in the vulgar arabic of Morocco, communicated by Mr. Price, of Worcester; and the last of the present number, is a plate of miscellaneous antiques.

After the sketch here given of the oriental collections, now presented to the public, we have only to congratulate them on a work, which promises periodically to produce some literary treasures from that hemisphere, where, science shed it's first beams, while the western world was enveloped in shades of the deepest darkness.

E. D.

TRAVELS.

ART. XVII. *Journal of a Tour through North Wales, and Part of Shropshire; with Observations in Mineralogy, and other Branches of Natural History.* By Arthur Aikin. Small 8vo. 232 pages. 1 plate. Price 4s. in boards. Johnson. 1797.

IN comparing the philosophers of antiquity with those of modern times, it has often been remarked, that, while the latter content themselves with weaving the web of science in their closets, the former spared no pains in ranging from city to city, and from country to country, in search of knowledge. The accuracy of the remark may be disputed; and the inference drawn from it in favour of

the ancients, may be denied. If inquirers after wisdom, of old, visited various schools, to learn the different systems of speculation which were taught by the leaders of different sects; and to qualify themselves for disputing with logical precision concerning the origin of things, the source of evil, the nature of the gods, the criterion of truth, and other abstruse subjects: our modern adventurers, in the same noble search, not at all, perhaps, inferior to them in the ardour of their thirst after knowledge, certainly excelling them in the utility of their pursuits, engage, with at least equal diligence, in the study of the visible forms of nature; and range, with indefatigable perseverance, through various regions and climates, to learn the characters, properties, and powers of the different classes of bodies.

The ingenious author of the tour now before us takes his honourable station among the lovers of physical science, and in order to improve himself in the knowledge of natural history, and to possess himself of articles of curious and useful information, which it may be worth while to communicate to the public, submits to the fatigue of a pedestrian tour. How much more rationally, and profitably, both to himself and the public, has this young man been employed, than many an indolent and luxurious child of fortune, who, lolling at ease with his travelling tutor in his carriage, has, with all convenient dispatch, made the tour of Great Britain, or the tour of Europe, only to say, that he has seen the lakes, crossed the Alps, and paid his homage to the Venus de Medicis!

Mr. Aikin having been lately engaged in mineralogical studies, 'from the perusal of books, and the examination of cabinet specimens, wished to proceed to the investigation, not of minute detached fragments, but of masses of rock in their native beds; to observe with his own eyes the position and extent of the several strata, the order observed by nature in their arrangement, and the gradual or more abrupt transitions of one species of rock into another:' he was desirous also 'to see the whole process of mining; of extracting the ore, reducing, refining, and manufacturing it.' While the author modestly declines all comparison between his publication, and the elaborate performances of that eminent mineralogist Saussure, he informs his reader, that the perusal of his *Voyages dans les Alpes* suggested to him the idea of a tour into Wales, upon something of a similar plan; and he expresses much satisfaction in having verified, among the welsh hills, some of the general observations, laid down by Saussure, as the result of his arduous journies among the snows of the Alps.

Although natural history, and particularly mineralogy, were the chief objects of Mr. A.'s tour, he has not omitted the opportunity which a journey through the rich scenery of North Wales afforded him for contemplating, with the eye of taste, the sublime and beautiful aspects of nature. The larger part of the volume is taken up with descriptions of these scenes; and the author has delineated the characteristic features of welsh landscape in a great variety of combination, with such accuracy of out-line, and, in many instances, with such strength of colouring, as must render the work acceptable, not only to naturalists, who study distinct bodies scientifically, but

to the admirers of the varied forms of nature, as exhibited in picturesque description.

It may be regretted by some of Mr. A.'s readers, that he has said but little concerning the manners of the welsh: but the candid will recollect, that he had other objects in view, which furnished ample materials for a small volume; and the judicious will admit the force of the reason which he assigns for this omission: Pref. p. viii.

'The requisite knowledge of a sufficient number of circumstances from which to deduce a national character is not to be acquired without long residence and much intercourse with the inhabitants: it is not to be gleaned in a hasty excursion through a country, where its language, and the general shyness and suspicion which the natives discover towards the english, or, to use their own word, *saxons*, oppose obstacles which only time and perseverance can overcome. It is true indeed that in most of the towns the english language is familiarly spoken; but with the adoption of a foreign language, foreign manners and sentiments have been introduced, and what remains of the proper welsh character is to be found only in the fastnesses round Snowdon, or the wilds of Merioneth.'

A chapter is given on the woollen manufactures of North Wales, for which the author acknowledges himself indebted to a friend, whose personal acquaintance with the subject may be depended upon: it contains valuable information.

Of a work of this kind we cannot attempt an analysis. Our readers will be fully enabled to judge of it's merit, if we give a few extracts. We begin with a singular instance of the power of habit in annihilating the sense of danger.

P. 15. 'The lofty rock of Llangynnog, between the vales of Rhaiadr and Tannad, supplies the neighbourhood with a considerable quantity of coarse slates *; these are procured near the summit of the mountain, and brought down in a very singular and hazardous manner. The vehicle in which they are conveyed is a small sledge that will contain three or four cwt. of slates; on the fore part of the sledge is fastened by both its ends a short rope. When loaded, it is drawn to the edge of the declivity; a man places himself before it, with his face towards the sledge, and the rope round his shoulders, then grasping the sledge with his hands, and raising his feet from the ground, the load, together with the conductor, begins to descend along a narrow winding path, down the scarped, almost perpendicular, side of the mountain. The motion, though moderate at first, accelerates very speedily; and the business of the conductor is to govern as well as he can the increasing velocity, by striking the ground with his feet, and by opposing them to the projecting points of rock, to retain the carriage in the proper path; the least inattention or want of dexterity, is certain destruction; and yet does this man every day hazard his life four or five times, for the trifling pittance of about twopence a journey!'

* This quarry, from november 1775 to november 1776, yielded 904,000, which were sold from six to twenty shillings per thousand.'

The following will be thought a pleasing specimen of the author's powers of description : the scene lies between Aberystwith and Dolgelle.

P. 58. ' We passed the source of the Mathew, and at the little village of Abergynolwyn found ourselves on the bank of the river Disynwy, with the steep ascent of Cader Idris in full view, rising out of the woods that root themselves on his base. The mountains now on both sides soar to a vast height, become more craggy, and approach so near to each other, as almost to shut up the vale. At length we came to Talyllyn, a piece of water above a mile long, and occupying the whole bottom of the valley. As we were coasting this lake by a rough mountain road, the clouds descended from the tops of the mountains, and rolling on in immense volumes, at length rested on the lower cliffs, covering the glen like a dark ceiling : the idea impressed on the mind by this sublime scene, was that of being in a vast prison, inclosed on all sides so as to prevent the possibility of escape, while the cold reflection of the clouds from the lake heightened inconceivably the sensation of desolate solitude : only three great objects composed the scene, the watery floor, the rocky walls, and the cloudy roof, and each added to the other a double horror. The evening was now closing fast, the wind began to rise, and all this mighty congregation of clouds let fall their contents in cataracts of the heaviest rains that we had ever experienced ; the roar of the torrents was soon heard on all sides, the little streams that crossed the road suddenly swelled to rapid and dangerous fords, and it was not without some hazard, in so dark and tempestuous a night, that we pursued our journey. Sometimes a sudden squall would tear a large opening in the clouds and let in a glimmer of light, just enough to perceive the black gigantic outlines of the impending precipices, or the white foam of some nameless torrent tumbling headlong into the capacious bed of the main stream that accompanies the road. A difficult ascent at last carried us safely out of the glen, the night became lighter, and the rain, though still pouring down with vehemence, was somewhat abated ; enclosed fields now bordered the road, and the frequent cottages encouraged us to hope that the end of our journey was fast approaching. Our impatience however deceived us, and we had nearly three tedious miles to go, after reaching what we fully expected was the out-skirt of Dolgelle, and mistaking frequently the glow-worms in the hedges for lights in the town. The glow-worms were this night unusually luminous, and I was not a little surprised to see them at our approach darting over the hedges into the fields ; knowing the female alone to be luminous, and at the same time destitute of wings, this phenomenon puzzled me a good deal, nor can I account for it, except upon the supposition of the male bearing the female through the air when in the act of copulation. At length between ten and eleven o'clock we reached Dolgelle, and seated by a blazing fire, quickly forgot every unpleasant circumstance in this day's walk.'

Of the mineralogical and botanical parts of this tour, the following account of the mountain of Cader Idris may serve as a sample.

¶ 64. The mountain of Cader Idris, in height the second in all Wales, rises on the sea shore, close upon the northern side of the estuary of the small river Disynwy, about a mile above Towyn. It proceeds with almost a constant ascent, first northwards for about three miles, then for ten miles further runs E. N. E. giving out from its summit a branch nearly three miles long, in a south westerly direction, parallel to the main ridge. It is very steep and craggy on every side; but the southern descent, especially to the border of Talyllyn lake, is the most precipitous, being nearly perpendicular. Its breadth bears but a small proportion to its length; a line passing along its base, and intersecting the summit, would scarcely equal four miles and a half; and in the other parts it is a mere ridge, whose base hardly ever exceeds one mile in breadth. The peak is said to be 2850 feet above Dolgelle. Cader Idris is the beginning of a chain of primitive mountains, extending in a N. N. easterly direction, and including the Arrans and the Arennigs. It is much loftier and more craggy than the slates and secondary mountains which surround it, and consists of,

‘ 1. Siliceous porphyry in mass; intersected by veins of quartz.

‘ The quartz and felspar are inclosed in a greenish paste, composed of iron, argil, and mica, which by exposure to a red heat becomes of a dull red purple. This stone is very compact, has a moderately fine grain, and exhales an earthy smell on being breathed upon: does not effervesce with acids.

‘ 11. Siliceous schistose porphyry, intersected by veins of quartz.

‘ Of a purple flesh colour, with a remarkably fine grain, owing to the large proportion of quartz which it contains: the paste of this porphyry consists of argil and iron. The felspar is in small oblong grains, stratifying almost in regular alternation with long slender pieces of quartz. The mica is of a golden yellow, and is distributed through the felspar, quartz, and paste, indiscriminately. Were it not for the paste, which is in small quantity, this stone would nearly answer to Kirwan's *gneiss*. It emits, when breathed upon, a faint earthy smell; by exposure to a red heat its colour is considerably heightened. Does not effervesce with acids.

‘ 111. Argillaceous porphyry, in mass.

‘ With a dark grey paste, fracture earthy, and emits a strong earthy smell when moistened, the paste bears a greater proportion to the quartz, felspar, and mica, than in the preceding species. It oxidates on the surface by exposure to the air, and when submitted to a red heat becomes live, coloured. Does not effervesce with acids.

‘ 1v. Granitell (of Kirwan) in mass.

‘ Composed of quartz and schorl.

‘ Besides the species already mentioned, are found several rocks containing the component parts of granite and porphyry, but with so great a proportion of white, and smoky-coloured greasy-looking quartz as almost to conceal the other ingredients. In several specimens the felspar, having been decomposed, has fallen out and given the quartz a porous appearance; which accounts for the porous lava said by some travellers to have been found here.

‘ There are no mines in Cader Idris, or the neighbourhood.

‘ The

‘ The plants that we found were *Lobelia Dortmanna*, in all the lakes, especially in Lynd-y-gader; *Saxifraga hypnoides*; *S. nivalis*; *Lycopodium selago*; *L. clavatum*; *Festuca vivipara*; *Vaccinium vitis idæa*; *Gnaphalium dioicum*; *Pteris crispa*; *Narthecium ossifragum*; *Pinguicula vulgaris*; *Sedum rupestre*; *S. telephium*; &c.’

Mr. A. and his fellow travellers, Mr. Charles Kinder and Mr. Charles Rochemont Aikin, were very unfortunate in their ascent to Snowdon.

P. 96. ‘ In proportion as we continued to ascend, the surrounding hills appeared of less and less consequence in the landscape, and the distant horizon opened upon us with great splendour. The isle of Anglesea appeared full in view, separated from the main land by the narrow strait of the Menai, but we were disappointed by observing the clouds thicken around the lofty summits of the adjoining mountains. In ascending still higher the prospect became more and more obscured, and after a while we plunged into a body of clouds that were resting around the summit, and entirely obscured every object only a few yards distant. We had still a great height to ascend, but found no difficulty, the rise being sufficiently gradual, and the rude heaps of rough stones affording a very firm and secure footing. When we had reached the very top of the mountain not a single object could be discovered through the thick mist. The wind was high, and the cold so piercing, as to make us take shelter behind a huge projecting cliff, where we waited a full hour in hopes that the prospect would brighten upon us—but in vain. Just above our heads was spread a light thin misty cloud, which was every now and then penetrated by the sun-beams; and sometimes a violent gust would sweep it away altogether, and discover beneath our feet a confused scene of cliffs, valleys, and lakes, and then another thick cloud would again bury every thing in impenetrable obscurity. We at length found that it would be in vain to wait longer, and began to descend about an hour after we had reached the summit.’

Several descriptions are given of mines, which will be very interesting to metallurgists, particularly of those near Llanrwst, the Parys mountain, and the mines and works at Holloway; but for these we must refer to the work. We were surprized to find, that, in passing through Llangollen, our young travellers took no notice of an enchanting retreat, the scene of a romantic tale: the elegant cottage of the friends, lady Eleanora Butler, and miss Ponsonby, lately so handsomely celebrated by miss Seward. Coalbrook-dale is well described, and the description is closed by some ingenious observations on meteorology, in which a plan is proposed for measuring the quantity of rain which falls at that place.

The concluding chapter is extremely valuable: it consists of geological observations, chiefly respecting the mountains in Wales, and contains much new and curious matter, of which we are sorry to be obliged to confine ourselves to this general notice. We shall close our extracts with an amusing passage, describing the simple manners of a welsh village.

P. 146. ‘ As we approached Amlwch, we were much pleased with seeing the scars of rock between the town and sea, occupied by numerous groupes of men, women, and children, all neat and
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in their best clothes, it being Sunday, who were enjoying the mild temperature of a summer evening, rendered refreshing by the neighbourhood of the sea. In one place we observed a circle of men gathered round a point of rock, on which was seated the orator of the party reading a newspaper aloud, and commenting upon it: on other little eminences were seen family parties, the elder ones conversing, and the younger children gamboling about them, or running races with each other: in a new mown meadow, close to the town, we passed by a large company of lads and lasses seated on a green bank, chatting, laughing, and full of mirth and frolic. To one who had been a spectator of the gross and riotous delight, too frequent on holiday evenings in the outskirts of the metropolis, or any large town in England, the contrast could not fail of being very striking, and much to the advantage of the inhabitants of Amlwch: out of the whole number we did not see one drinking party; the pleasures of society and mutual converse, needed not the aid of intoxication to heighten their relish.

“Meantime the song went round, and dance and sport,
Wisdom and friendly talk, successive, stole
Their hours away: while in the rosy vale
Love breath’d his infant sighs, from anguish free,
And full replete with bliss; save the sweet pain
That inly thrilling but exalts it more.

Harmonious nature too look’d smiling on,
Clear shone the skies, cool’d with eternal gales,
And balmy spirit all.” THOMSON.

‘I am acquainted with no place the manners of whose inhabitants are so unexceptionable (as far at least as a stranger is enabled to judge of them) as Amlwch; and the favourable opinion which I was led to entertain of them on visiting the town last year, is confirmed by what I have observed at present. Not a single instance have I known of drunkenness, not one quarrel have I witnessed during two very crowded market-days, and one of them a day of unusual indulgence, that I passed at this place; and I believe no gaol, or bridewell, or house of confinement, exists in the town or neighbourhood. Most of the miners are *methodists*, and to the prevalence of this religious sect is chiefly to be attributed the good order that is so conspicuous. Men who have been long confirmed in habits of vice and irregularity, need arguments the most potent that can be offered, to counterbalance the associated power of habit and inclination: were it possible forcibly to tear them from their connexions, and to place them in an entirely different situation, reason might then be called in gradually to perfect the cure; but where this cannot be done (and in most cases it is impracticable) what argument can be urged of such overbearing force as to combat with and overthrow the most rooted propensities, even upon their own territory, unassisted by external coercion, except a strong and impressive appeal to their hopes and fears; and, by presenting both exaggerated and in full contrast, to overwhelm the mind by surprise and alarm.’

• After supper we strolled up the mountain, which now no longer resounded with the confused noise of pick-axes and hammers; all was hushed in profound silence; and the moon-beams which were reflected bright from the sides of the vast excavations, could scarcely penetrate the deep abyss below. As we returned we were struck with the clear red vivid flames, issuing in a large body from the long range of smelting houses on the coast, and casting their rays to a great distance.'

Our readers will not have perused the extracts we have made from this Journal, without admiring the general purity, and elegant simplicity, of the author's style. It will be easily perceived; that he has been trained in an excellent school, and that his powers of writing do no discredit to the son of Dr. Aikin. From this pleasing specimen we venture to predict, that this new labourer in the field of science will, by his future exertions, still further adorn and enrich the walks of natural history.

L. M. S.

THEOLOGY.

ART. XVIII. *Codicis Manuscripti, N. T. Græci Raviani in Bibliotheca, Regia Berolinensi Publica asservati Examen, &c.—An Examination of the Ravian Manuscript of the Greek Testament, preserved in the public Royal Library at Berlin, in which it is shown, that the greater Part of it is copied from the Complutensian Edition, and the Remainder from the third Edition of Robert Stephens.* By George Theophilus Pappelbaum, Dean of St. Nicholas, Berlin. *With an Appendix, containing Additions to the Wetstein Collection of various Readings in the Complutensian Edition; and a Letter to the Rev. George Travis, an Englishman, written in the Year 1785, but now first published.* Small 8vo. 206 pages. Berlin. 1796.

IN the royal library of Berlin a manuscript of the Greek Testament is preserved, which bears the name of Ravius, a professor at Upsal, towards the end of the 16th century. This manuscript, upon which the advocates for the genuineness of the text of the three heavenly witnesses, particularly the late Mr. archdeacon Travis, lay great stress, Mr. Pappelbaum, in this very learned and elaborate treatise, examines with minute exactness, in order to prove, that it is a transcript, with some variations designedly inserted, from two editions of the New Testament. After a very particular description of the ms. the ingenious writer enters into an accurate comparison of this ms. with the complutensian edition, and brings incontrovertible proofs, that, through the greater part, the agreement between them is such, that they differ only in a few places; and that, with only a very few exceptions, the ms. has all the peculiar readings, and typographical errors, of that edition. His general conclusions, well supported by numerous details, are: 1. That the greater part of the ms. has been carelessly copied from the complutensian edition, with a few trifling variations from the margin, or text, of Robert Stephens's third edition. 2. That the smaller

smaller part is copied from the third edition of Stephens, with a few variations, purposely inserted from the margin of that edition, or from the complutensian. 3. That in the first volume of this ms. the transcriber has changed his originals arbitrarily; copying large portions first from one, then from the other; hoping hereby to conceal his artifice; till at last, tired of the trouble of changing and altering, he, in the second volume, copies wholly from the complutensian edition, with much fewer variations than in the first. In fine, he concludes, that, in a critique on the New Testament, this ms. is of no authority.

In 1785, Mr. Pappelbaum wrote a letter to Mr. archdeacon Travis, the english advocate for the genuineness of 1 John v, 7, stating his opinion concerning the ravian ms., with the reasons on which it was founded, and detecting many errors and misrepresentations in his letters to Mr. Gibbon: he now complains, that his letter has remained without notice, and that his former examination of the ravian ms., written in german, has been misrepresented and perverted by Mr. Travis. He therefore thinks it necessary, in his own justification, and for the sake of truth, to publish his letter, which accordingly appears, with some additional notes, at the end of this volume. Mr. P. confesses, that it is written with freedom: he owns, too, that, at fifty, he is not perfectly pleased with every thing he wrote at forty: but, says he, *Amicus Plato, amicus Socrates, magis amica veritas! Prodeat!*—In this letter, with the annexed notes, Mr. P. exposes Mr. T.'s faults without reserve. Mr. T. had asserted, that the complutensian edition has the doxology complete: Mr. P. says, it certainly has it not. Mr. T. had asserted, that the doxology is in the margin of the complutensian edition: Mr. P. positively denies this, and gives, at full length, the only thing which will be found in the margin, if the book be turned over a hundred times, a note of the editors, in which they give their reasons for excluding it from the greek text. A charge still more serious is brought against Mr. T. both by Mr. P. and by Mr. Marsh, whose letters, &c. printed at Leipzig, 1795, are here cited; namely, that he has inserted in his letters, as copied from Mr. P., an example, not only without Mr. P.'s authority, but contrary to his authority, and, moreover, *contrary to his own knowledge*, herein wilfully perverting and abusing Mr. P.'s name and authority.

Mr. Travis, in the second edition of his letters, finds the verse in question in 31 out of 81, or nearly one half of the whole number of, Greek MSS. Mr. P. enumerates 111, and speaks of many which have it not; and annihilates Mr. T.'s remaining 31, except the Dublin MS. *not yet accurately examined*. Mr. T. in his third edition, in effect, concedes the whole matter, by admitting 119 greek MSS. which have not the passage, and insisting upon only two MSS. now extant, as containing the passage, the Ravian and Dublin. It may be regretted, that Mr. T. has not lived to speak for himself: but facts will speak, and be heard; and an impartial public will pronounce *de mortuis nil nisi VERUM*.

ART. XIX. *The Nature and the Causes of Atheism, pointed out in a Discourse delivered at the Chapel in Lewin's Mead, Bristol. To which are added, Remarks on a Work entitled, Origine de tous les Cultes, ou Religion*

Religion Universelle, par Dupuis, Citoyen Francois. By John Prior Estlin. 8vo. 86 pages. Price 2s. Bristol, Cottle; London, Johnson. 1797.

Mr. E. has already appeared, with great credit and success, as a champion for religion; and we have born our testimony to his merit, in our account of his able reply to Mr. Paine's *Age of Reason*, in a Discourse on the Evidences of Revealed Religion; see Rev. vol. xxiii, p. 405. We now, with pleasure, announce to our readers a second publication, in which the fundamental doctrine of religion, the existence of God, is maintained with great strength of argument and language; and in which the absurdities advanced in a late learned but fanciful work are briefly but clearly exposed.

The sermon, being delivered and published as a popular caveat against infidelity, chiefly insists upon the obvious and common, but irrefragable argument for the existence of a supreme being, drawn from the marks of design in the works of nature; pressing home upon those who do not admit the conclusion from this argument, the absurdity of confounding the ideas of cause and effect. P. 12.

* A great deal of confusion, on this subject, arises from not attending to the following circumstance. The reasoning in the works of nature, and in the works of art, is exactly the same. Let us, my brethren, affix clear ideas to the words we make use of. The works of art mean the works of design, but then, it is *human* design. The works of nature mean likewise the works of design, but then, that is of *divine* design. In other words, the works of *art* are the works of *man*; the works of *nature*, if we mean any thing by the word, are the works of *God*.

* Every object around us suggests *three* ideas to the mind;—an *effect*, *agency*, and an *agent*. They who deny the existence of the *agent*, must confound him, either with the *operation*, or with the *effect*; and yet they would not confound the *builder* of the house with the *act of building*, or the *house itself*; nor is it probable that they would say, that the *printer* or *binder*, the *printing* or *binding*, or the *book itself*, was the *author of the composition*. Though they would guard against *these* absurdities, because they would be immediately seen and felt by all; yet, my friends, they who deny *the existence of God*, assert much greater absurdities; for surely there is more of the effect of design in the *universe*, than in any *human composition*. It has been usual to speak of, *the works of art*; and some, by a bold figure, have addressed art as a *person*; and yet no one ever thought of substituting *art* for *man*; although many (and I fear it has been one great cause of atheism) have, with as little reason, substituted *nature* for *God*. The words *nature* and *art*, then, being now clearly understood, it may be proper, for the benefit of those who have bewildered themselves with metaphysical speculations, to consider the true definition of a *cause*. A *cause*, then, in the philosophical sense of the word, as distinguished from a *power*, and as appropriated to a *work of design*, is that which *comprehends*—which *contrives* or *plans*—and which *executes*. Every *real cause*, I say, implies *these three things*: *comprehension*, *contrivance*, and *execution*. It is impossible that these can exist, but in an *intelligent mind*; and every thing *less* than these, which includes what are called *secondary causes*, is in reality *no cause at all*.
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The parent is not the *cause* of the child ; much less is the egg the *cause* of the insect or the bird, the acorn of the oak, or the tree of the fruit. These can neither comprehend, nor plan ; but are only *instruments* in the hand of God, to produce the effect ; which, after all, is owing to his agency or operation. I mention not these, my friends, as all, or the principal arguments for the existence of a deity. *Every* object in nature, every thing within us, and around us, is a demonstrative proof of this truth ; and the strength and fulness of it, is in proportion to the variety of objects of contemplation, which there are in the vast universe ; and let it be observed, that every, the minutest part of every being, is one of these objects of contemplation. So that every being, which is considered as a *whole*, or a *system*, contains as many distinct arguments ; each of which “ strikes like a sensation,” as it consists of parts which are the distinct objects of observation. Even a child, by presenting a single flower, or even a leaf, may answer the arguments of the most conceited atheist that ever existed. Such, my friends, is the foundation upon which is erected that greatest, that most sublime, that most essential article of belief,—which diffuses a sacred light on every object, and fills the human mind with its noblest conceptions, and most elevated and elevating sensations—THE EXISTENCE OF A DEITY. The gates of hell cannot prevail against it ; and man must cease to be a rational being, or to use his reason on this subject, if he does not acknowledge the existence of AN INTELLIGENT AUTHOR OF THE UNIVERSE.’

The remainder of the discourse is directed against practical atheism, and recommends, in that animated language which strong conviction naturally dictates, the cultivation of a habit of piety, and the exercise of devotional sentiments. Mr. E., who appears to be a disciple of Hutcheson, classes the sense of religion among the reflex or subsequent senses, such as the moral sense, the sense of shame, and the sense of sympathy. To a want of the sense of religion, connected with ‘ the wildest opinions in morals,’ forming ‘ a cold-hearted, chilling, disorganizing philosophy,’ he imputes the chief hazard of the overthrow of subsisting institutions, whether good or bad.

‘ The process,’ says he, p. 24, ‘ has long been going on—it proceeds with accelerated rapidity. Let those who hate confusion and violence, and every evil work, who wish for *PEACE* internal and external, order, virtue, and happiness, be upon their guard. Let them strive indeed to *reform*—but let them not cut down with too ferocious and indiscriminate a hand. Let them strive to mend the *outward* state of the world by correcting the *hearts* and *principles* of all with whom they are connected ; and by making them wise, benevolent, humble, pious, and religious. It is the *obstinate retaining* of *abuses* which is the cause of *violence* in the *civil* world, and the *general prevalence* of *superstition*, which is the prime cause of *infidelity*, and a *disregard* to *God* in *religion*.’

The discourse concludes with an earnest exhortation to the use of all the means provided for strengthening the religious principle in our minds.

A large appendix is added, containing strictures on Dupuis’s Origin of Worship. After stating the leading opinions of that work concerning nature, that it was the only object of ancient worship ; and concerning Jesus Christ, that he never had any personal existence, but was the sun personified ; Mr. E. charges the author with using the terms
cause

cause and effect; active and passive cause, &c., without any clear and determinate ideas: he appeals to the doctrine of Plato and Socrates, and the history of the ancient hebrews, in refutation of the assertion, that ancient worship had no reference to a deity, distinct from the objects of nature. The actual existence of the belief of an intelligent author of nature, and the worship of him, Mr. E. considers as a proof of the truth of religion; since this belief must have arisen, either from the deductions of reason, or from revelation, or from both. Another fundamental error, which Mr. E. discovers to run through the whole of Mr. Dupuis's performance is, that he confounds popery with christianity.

'When,' says he, p. 46, 'it is observed, that the Gospel knows nothing of the festivals of Christmas, or Easter—that there is no proof that Jesus Christ was born on the twenty-fifth of December, but on the contrary, the best supported opinion is, that he was born at another time of the year—that whether the second and third chapters of Genesis are to be understood literally, or allegorically, or only in the light of a jewish tradition, is a matter quite foreign to the present subject—that Jesus Christ positively forbids the worship of himself; and that *his Father* and *our Father*, *his God* and *our God*, that *Being* who made the world, and all things in it, is the *exclusive object* of the worship of christians—when it is further observed, with respect to the christianity of M. Dupuis, that his doctrines of a trinity and transubstantiation—his monastic institutions, his mysteries and initiations, so largely insisted upon in his remarks on the Apocalypse, have no place in the New Testament, but are contrary, both to its letter and spirit: when it is moreover observed, that although christianity admits of *teachers* and *instructors*, it says nothing about *priests* with exclusive privileges, but declares *every christian* to be a priest—*All his objections fall to the ground.*'

Mr. E. goes on to remark, that the wars which have subsisted in the christian world furnish no objection against christianity more than against reason, which also forbids them; that the extensive prevalence of mohamedanism, which has been propagated by the sword, does not discredit christianity; that christians, though they differ on many questions, agree in all essential points; that infidelity opens the way to an inundation of vices; and that the difficulties, which hang upon the infidel system, are still greater than those which attend that of religion.

Mr. E. adds a number of detached passages from Dupuis, to justify his representation of his opinions. Perhaps these slight but not impertinent strictures may prepare the way to a fuller examination and refutation of Dupuis's elaborate work. If we except a few passages, in which the author speaks too contemptuously, or too indignantly, of philosophers, whose speculations have led them to infidelity, this publication is entitled to much commendation. We recommend it to the attention of our readers, as a seasonable and animated defence of natural religion, and of revelation.

ART. XX. *An Inquiry into the Nature and Extent of the Inspiration of the Apostles, and other Writers of the New Testament; conducted with a View to some late Opinions on the Subject.* By William Parry. 8vo. 64 pages. Price 2s. Conder. 1797.

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THE difficulties attending the opinion of the inspiration of the writers of Scripture, further than concerns the prediction of future events, have been seen and confessed by several of the most able and zealous advocates for revelation. What the writer of this pamphlet calls in his title *late opinions* on this subject, are by no means new. It is upwards of a century since Le Clerc wrote his *Five Letters on Inspiration*. They excited much attention at the time when they appeared; and many judicious divines have, since that time, confessed the necessity of abandoning the high ground of inspiration, in order the more effectually to secure the lower ground of credible testimony. The author of the present inquiry is either not aware of these difficulties, or feels himself courageous enough to encounter them. Without attempting a distinct reply to the objections of Le Clerc, Priestley, Wakefield, Evanfon, and others, Mr. P. inquires what account the writers of the New Testament give concerning the mode, in which they acquired the knowledge of christianity; and what just deductions and conclusions may be drawn from this account.

Mr. P. acknowledges, that there was no necessity for inspiration to inform the apostles of many things in christianity, which they learned from the discourses of Christ, and from their own observation; but he is of opinion, that something more than honesty was necessary to enable them to give such accounts as are contained in the New Testament. P. 12.

'As men of integrity,' says he, 'they were able to give an *honest* account of what they saw and heard, without any supernatural or divine assistance; and if they had only given such an account it ought to be credited. But it does *not* follow, that merely as honest and *uninspired* men, they could have given such a full, just, and consistent account of these things, as is contained in their writings. On the contrary, it is not supposable, without an extraordinary stretch of credulity, that, at the distance of time in which the gospels were written, they should be able, without special assistance from heaven, to give such a particular account of the works, and of many of the discourses of our Lord, as are recorded in them. Let any man attempt, at the distance of but a few weeks, to give a narration of a number of transactions which he has seen, or of discourses which he has heard, and how lame and defective will his account be, in comparison with that, which the sacred writers have given us of the words and actions of Christ.'

From the account given by the apostles of the manner in which they were instructed, and especially of 'the teachings of the holy spirit,' Mr. P. infers, that they had a *complete* knowledge of christianity; that they were under *infallible* guidance, as to every religious sentiment which they taught, though every word they wrote might not be dictated to them; and, consequently, that every thing which the apostles teach, respecting religious principles or duties, is divinely true. This view of the apostolic inspiration is defended, from the nature of the apostolic office, which was a representation of Christ in his church; from the effect of the fulfilment of the promise, that the spirit should guide them into all truth; from the insufficiency of the New

Testament to be a guide of religious opinions, without infallible inspiration as to matters of sentiment; from the tendency of the contrary supposition to impair the credibility of their doctrine in general, and even the certainty of their testimony to facts; and from the consideration, that their testimony to facts would be useless, unless the infallibility of their report of sentiments be admitted. The third of these arguments is thus stated: p. 39.

‘ If the Apostles were not guided by the Spirit of truth in all the religious opinions they entertained, and which are expressed in their writings, then they might be *fallible*, and might *err* as much as other men. If they were liable to err in any of their doctrines and sentiments, who can tell where their errors ended? or who shall in that case draw the line, to divide between *error* and *truth* in their writings? If they might be mistaken in one instance, why not in another? If they fell into errors in some of their sentiments, why not in others of them? And how shall we then know, which of their sentiments were *true*, or which were *false*? We should be utterly at a loss to ascertain this at all, and instead of having the clear lamp of truth to illuminate our path, we must own that

“ Shadows, clouds, and darkness, rest upon it.”

‘ We are driven therefore to one of these two conclusions, either that the apostolic writers were guided by the Spirit of God, in *all* that they have written for the instruction of the church, or that we have no *infallible* rule of faith, and that the church of God is left without any sufficient guide in religion. Which of these conclusions is most *rational* and *just*, most worthy of God, and most consistent with the benevolent nature of the Gospel, as intended to enlighten a dark and benighted world, may be easily determined.’

On the necessity of inspiration, to render the apostolic testimony to facts useful, Mr. P. argues: p. 50.

‘ The knowledge of the facts recorded in the Gospel, can be no farther valuable or useful to us, than as we understand the *meaning* or *import* of them; but the *import* of those facts is matter of *sentiment* concerning them; and this can be learned only, from the account which the apostles give of them. If, therefore, they were not guided by the Spirit of truth in their opinion of the import of gospel facts, or were liable to err in what they have said of them, and the inferences they have drawn from them, of what use can their testimony to the facts themselves be to us?

‘ The resurrection of Christ for instance, is a most important fact in the evangelical history, and is considered by all christians, as a proof and earnest of the general resurrection of the dead. But where did christians learn *this* doctrine, from *this* fact? Certainly, not from the simple fact itself, but from the sentiments and declarations of the apostles concerning it. Paul hath assured us, “ Now is Christ risen from the dead, and become the first fruits of them that slept.” The doctrine he preached to the athenian philosophers was, that God “ hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto
all

all men, in that he hath raised him from the dead." But if the apostle had not been guided by the Spirit, in what he said concerning Christ's resurrection, the fact alone could not prove to us, the doctrine of the resurrection of men in general from the dead. How could we draw an universal conclusion from a single instance? Viewing the fact alone, it might be denied to be any proof of the certainty of a future resurrection, if inspired men had not taught us so to consider it. "The certain resurrection of *all* mankind, could no more be logically inferred from the resurrection of *one* human body, than we could infer, that men in general would be taken to heaven without seeing death, because two of the human race, Enoch and Elijah, were so translated. For the *use* or *import* of the facts recorded in the Gospel, we must have recourse, therefore, to the apostolic writers, and learn it from *their sentiments* of them; sentiments which would not be a sure guide to us, and which would not render the gospel-history useful, if they had not been influenced and directed in their opinions, by the Spirit of all truth and grace.'

In conclusion, the author adduces sundry internal evidences of the inspiration of the sacred writers, arising from various things in their writings, not otherwise to be accounted for.

The whole argument is stated with perspicuity, both of language and method; and, whatever may be thought of its validity, is entitled to attention. We are much pleased with the mildness and urbanity with which Mr. P. proposes his opinions, and with the unaffected ease with which they are expressed; and we entirely agree with him, in admitting the truth of this general remark; that a free discussion, conducted by gentleness of manner, if it could not determine some points that have been long in dispute, would shew, to impartial minds, on which side the force of evidence lies; and would promote that genuine candour which results, not from an indifference to truth, but from a liberal and enlarged acquaintance with it.'

ART. XXI. *A Letter to William Wilberforce, Esq. on the Subject of his late Publication.* By Gilbert Wakefield, B. A. late Fellow of Jesus-College, Cambridge. 8vo. 72 pages. Price 2s. Kearsley. 1797.

Mr. W.'s powers of castigation are well known. If he have, on some occasions, exercised them with a degree of vehemence, which has led even his friends to lament a mixture of *passion* with his *earnestness*, the defect has been infinitely overbalanced by the strong features of manly independence, unyielding integrity, and honest zeal for truth and virtue, which have distinguished this class of his writings. A worthy occasion, not to be resisted, presented itself to our bold censor in Mr. Wilberforce's 'Practical View of the prevailing religious System of professed Christians, in the higher and middle Classes in this Country, contrasted with real Christianity.' Mr. Wilberforce had appeared an able and zealous champion in the cause of humanity; and had followed Mr. Pitt through all the cruel horrors of the present war. Mr. Wilberforce had laudably exerted his talents and influence for the

emancipation of negro-slaves; and had followed Mr. P. in the croisade against french liberty. Mr. Wilberforce writes a book in defence of real christianity; and, in his political character, persists in violating it's fundamental precepts. The inconsistency was too glaring to escape Mr. W.'s observation: the offence against society and religion, too heinous not to call forth his keen animadversion.

The religious principles of Mr. Wilberforce's publication are not, in this letter, distinctly examined, but their absurdity is exposed by exhibiting them in contrast, or with some striking features of genuine christianity, as it is understood by the author. The feelings, visions, and experiences of modern fanatics are contrasted by the apostle's sublime representation of the character of Christ, '*he went about doing good.*' The doctrine of Christ, which teaches the perfectibility of human nature, which inculcates the principles of peace and reconciliation; which prescribes moral obedience as the only condition of salvation; which substitutes services instead of ceremonies; which condemns all persecution, and which institutes a system of equality in the most rigorous and general acceptation of the terms; are compared with the religious and political principles and practices of those ecclesiastical and political bodies with which Mr. W. connects himself; and the dissimilarity is in many particulars clearly and forcibly represented. On the subject of intolerance, in contrast to the judicious and liberal decision of Gamaliel, concerning the apostles, Acts v, 34—41, Mr. W. introduces, hypothetically, the speech of a modern judge or attorney-general — p. 28.

"Culprit! we would have you to understand, that our government, of which we are the disinterested servants, is an absolutely good government; and we will not suffer any man to speculate upon it, nor indulge him in the vain hope of mending what the *wisdom of parliament* has so often declared to be, actual perfection. We know it to be so; the gross and ignorant multitude are no judges of such questions. Sir! you have been guilty of an unpardonable offence in discussing these mysteries in what you call a rational way, and truly! in endeavouring to mislead your countrymen, amidst the enjoyment of *unknown* happiness and prosperity. This species of outrage and profanation, sir! must not be endured with impunity. Sir! to be brief with you, we will illuminate your understanding, and confer true benefit on the community, by giving you full opportunity of meditating more maturely on this subject, by a *fourteen years' slavery* among thieves and cut-throats at *Botany Bay*."

"Even the *public orator*, at Cambridge, and that *arch-hypocrite*, your fellow-traveller, Mr. Wilberforce! will not deny this process to be a most efficacious method of conviction and reformation; extremely proper to be adopted in the *existing circumstances* by a *regular government*, under the prosperous auspices of our immaculate and heaven-born prime-minister! who, happily for his own country and mankind! has long disabused himself of those silly notions of reformation, which once deluded the immaturity of his understanding!"

Entering

Entering more particularly upon the estimation of Mr. Wilberforce's character, Mr. W. declares, that he believes him well-intentioned, unassuming, and uninfluenced by worldly motives, and ascribes his political conduct to the influence of artful profligates, who have abused his ingenuous nature. This concession, however, is not meant as an exculpation. The accusation is thus opened.—P. 38.

'In one word, sir! to launch at once into the middle of my subject, you stand impeached at the bar of religion, reason, and humanity, of that high crime and misdemeanour,—a long, and uniform, and ardent support, in your political capacity, of WILLIAM PITT. Here pause a moment, I beseech you! *you*, who love the Gospel; you, who glory in a crucified Redeemer! Endeavour to frame, before we proceed, some conception of the direful pregnancy, the prodigious comprehensiveness, of that short and simple proposition.—You will *obtain mercy*, I trust; *because* you have acted *ignorantly, in unbelief*: (1 Tim. i. 13.) You are not, you cannot be, perfectly aware, I am persuaded, of the immeasurable enormities comprised in that zealous and powerful co-operation with such a minister.

'Adspice: namque omnem, quæ nunc, obducta tuenti,
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam.'

Upon a comparison of Mr. P.'s declarations at the commencement of his parliamentary career with his subsequent conduct, Mr. W. exclaims:—P. 42.

'Detestable surely must be that audacity, which refuses to acknowledge, deplorable that sottishness, which is unable to perceive,—the absolute irreconcilability of such a conduct with such professions. No, sir! this was the lure holden out by a young grey-beard in imposture to entrap popular simplicity; a simplicity, irrationally seduced by boastful promises, superficial loquacity, and a precipitate presumption of hereditary virtues. The public attachment was secured, even to an excess of enthusiastic fondness and admiration. His disinterested partisans, however, have been long disenchanted of their fond delirium; they have been sobered for many years from the intoxicating fumes of his magic cup: but alas!

Nil tibi legatum præter plorare, suisque:

unavailing remorse is their only consolation now; and the bitterness of self-condemnation, too justly merited by such groundless and immoderate credulity! is their sole reward. *Reformation* is erased for ever from the tablet; and *revolution* is written in its place. *Dabit Deus his quoque finem.*

'For my own part, whether from a singular propensity of penetration into human character with some success, or from superior opportunities of experimental observation, I never found myself at any period of my life mistaken in my judgement of that man. His disdainful aspect, and supercilious demeanor, when a contemporary youth at Cambridge; the self-opiniated dictatorial complexion of his first speeches in public life; the prematurity

of his oratorical exhibitions;—all these striking peculiarities were sufficient indications, to my mind at least, that “all was false and hollow;” a gaudy structure, destitute of foundation and stability; the blossoms of wisdom and of virtue, without the root: and *because they had no root, they are withered away.*

Quasi solstitialis herba, paullisper fuit:
Repente exortus est, repentino occidit.

Ye sons of Cam! in whose hearts this golden idol (but a mere wooden log to me) has been long set up and worshipped; your eyes have often seen a fit emblem of this object of your profane adoration on the bosom of that *wizard stream*, which washes the hallowed feet of our *Alma Mater*!

(O! name for ever sad, for ever dear!)

Your eyes have noticed a plant, expanding its broad foliage and stately flower on the surface of the waters; but have found, on closer inspection, that “the stem, by which it receives nourishment and support, was slender as a thread.”

‘This, sir! is the man, the grand exemplar of systematical corruption, and the sworn foe to all reformation whatsoever;—

———— quantum mutatus ab illo
Hecore!

whose measures you have promoted with cordial concurrence, with a confidence unlimited, and with all the influence of your reputation, amidst an inconsistency of conduct, to which it seems impossible for any intellect above the mere imbecillity of idiotism to have been the dupe: you have admired, loved, and revered this minister, with *the mark of the beast*, with all the unequivocal characters of apostasy and perfidy, deeply engraven on his forehead. But this, I suppose, is one of *your* extraordinary methods of

LOOKING UNTO JESUS!’

This last allusion to an expression frequently employed in Mr. Wilberforce’s ‘View’ is repeated with powerful effect in several subsequent articles, written to expose the inconsistency of his political conduct with his religious principles. This part of the letter, which contains many keen strokes of derision, reprobates Mr. Wilberforce’s conduct with respect to the test act; and his support of Mr. P. through all the measures by which he has endeavoured to suppress popular complaints, and restrain the freedom of discussion; and through the whole course of the present war, undertaken in behalf of religion, humanity, and regular governments, but executed against every dictate of morality and policy. On this last topic, Mr. W. writes: p. 56.

‘Finally, sir! you have seconded, justified, and encouraged our wordy warrior, in that most tremendous of all measures, *the war with France*: a war, originally projected upon fictitious and absurd pretences, against every dictate of religion, of reason, and sound policy; prosecuted with barbarian ferocity, amidst the perpetual admonitions of miscarriage, and the unceasing expostulations of the wise and good; accompanied with a complication of calamity

calamity and a devastation of the human species, prodigious beyond all examples in the records of mortality, since the first revolution of the sun. Even *your* guilt, sir! as an approver only, and subordinate promoter of this most nefarious of possible undertakings, is great and terrible indeed! I am sure, for my own part, that I would not exchange conditions with you, under the circumstance of that horrid crime, unrepented and unannealed by remorse and reparation, for all the honours and riches, that kings and ministers could bestow. Yet this, it is possible, may be another of *your* ways of

LOOKING UNTO JESUS!

Mr. W. concludes his letter by exhorting Mr. Wilberforce to enter upon a serious scrutiny into the religious creed which he has imbibed from his nurse and his *grandmother*.—P. 68.

'Take my word for it, some material articles of your faith are nothing better than a *profane and old-wives' fable*: (1 Tim. iv. 7.) *Sweet and bitter water* (James iii. 11.) cannot bubble at the same time from *the same spring*. Apostasy, treachery, venality, rapacity, corruption, persecution, cruelty, military despotism, the destruction of human happiness, a boundless lust of devastation, the deliberate murder of many myriads, and, amidst oceans of blood, an insatiable thirst for more;—all these things must be laudable in themselves, and pleasing in the sight of God, or your religion, which suffers you to be an accomplice and abettor of these crimes, must be a scheme of impiety and falsehood, entitled only to universal execration, and ripe for vengeance. *Consider of it; take advice; and speak your mind:*' (Judges, xix, 30.)

If the address be sarcastic, severe, and even indignant, it must be allowed that it has not been unprovoked. Every friend of humanity must regret, that its able and zealous advocate should have suffered himself to be seduced into a concurrence in measures so contradictory to his avowed principles; and Mr. W. may be justified, if not in rudeness of speech, yet in plain dealing, and *sharp rebuke*. It might, however, have been expected, that he should have taken some notice of Mr. Wilberforce's laudable exertions respecting the slave trade, if it had been only to lament, that neither his interest with Mr. P., nor Mr. P.'s influence in the house of commons, was sufficient to accomplish a point which they *both* so earnestly desired—the abolition of this nefarious traffic in human flesh.

ART. XXII. *Babylon in the Revelation of St. John as signifying the City of Rome considered with reference to the Claims of the Roman Church.* By the late Reverend Thomas Townson, D. D. Archdeacon of Richmond; one of the Rectors of Malpas, Cheshire; and sometime Fellow of St. Mary Magdalen College, Oxford. 8vo. 64 pages. Price 2s. Oxford, Fletcher and Co.; London, Rivingtons. 1797.

A POSTHUMOUS publication from the pen of the truly learned Dr. Townson may justly command respect. This tract, as the editor, Mr. R. Churton, informs the public, was prepared by the author for the press a few years before his death, but a tem-

porary circumstance, which has long ceased, co-operating with his natural modesty, suspended the publication. 'It is now,' he adds, 'faithfully printed from the corrected copy, in full persuasion that the author, had providence prolonged his life to this moment, when the arms of France have made the sovereign pontiff tremble on his throne, would no longer have withheld his thoughts from the world. Much erudition and ingenuity are employed, in this tract, to prove that the Babylon of the Book of Revelation is the city of Rome, and that the notion so long embraced among protestants, that the pope is Antichrist, is supported by sound criticism on the language of prophecy, in comparison with historical facts. The author argues forcibly against the supremacy and infallibility of the pope. The interpretations and reasonings of the piece are supported by numerous authorities. Dr. T. will not allow, that those catholics have any right to the appellation, who deny the pope's infallibility. p. 40.

'They who subscribe themselves catholic dissenters to a petition lately presented to parliament, are dissenters from "the mother and mistress of all churches," and call themselves catholics with a disputable title: for the 26th of the Gregorian Dictates pronounces, that "he is not to be accounted a catholic, who does not agree with the roman church." But these petitioners say, among other things that intrench on the plenitude claimed by St. Peter's successors, "Your petitioners acknowledge no infallibility in the pope," which words, in the plain literal sense in which they declare they mean them, import no less, than that the pope, deciding on questions and controversies of faith from his apostolical chair, may err. They who make such a declaration, though they have truth on their side, have the head of their church against them, and show a marked variation of religious opinions from the former, perhaps from many present, members of their church in these kingdoms, but assuredly from all who adhere to the principles of their last general council; which acknowledges the pope to be sovereign of the church, and supposes him infallible.'

In a task of so much difficulty, as that of interpreting the book of Revelation, it will not be thought surprising, that even the labours of a More, a Newton, a Lowman, and a Townson have left much unfinished; and we may be pardoned if we regret, that the talents of such men have been employed in endeavouring to discover an *impenetrable secret*.

ART. XXIII. *Select Essays on Scriptural Subjects; viz. I. An Inquiry into the Nature of our Lord's Prophetic Office. II. On the Office of the Holy Spirit. III. On the Nature and Design of the Gospel Ministry. IV. On Fasting. V. Reflections on the Human Nature of Christ.* By N. Meredith. 12mo. 185 p. Pr. 2s. 6d. sewed. Mathews. 1796.

LEST it should not sufficiently appear from the title page of this book, for what class of readers it is designed, we shall, merely to prevent mistakes, copy a part of a note, which will sufficiently explain the whole matter. Having in the text introduced the phrase,

phrase, 'the distinguishing truths of the Gospel,' the author subjoins: 'That no mistake may be entertained on this subject, it may, perhaps, be proper to inform the reader, that by the distinguishing truths of the Gospel are particularly meant, the everlasting and unconditional election of God's people, or their predestination to eternal life; the perfection of the atonement and righteousness of the Lord Jesus Christ, the imputation of his merits to believers, and their consequent completeness in him; the final perseverance of the saints, &c. These are properly called the *distinguishing doctrines* of the Gospel, because they *exclusively* belong to it, while morality very properly makes a *part of every system*, and of that among the rest.' Of every system? What of the newtonian system, Mr. Meredith? Well, we will not differ with you for a word. It is very good in you to allow morality *any* place in the Gospel. That Jesus Christ was not a prophet—that convincing of sin belongs exclusively to the Holy Spirit—that ministers ought chiefly to insist upon the *distinguishing doctrines* of the Gospel—that fasting is not only a duty, but a luxury—['O the luxury of fasting!'] and that Jesus *really* was a man, are the points, which they, whom it may edify, may see handled in these essays.

ART. XXIV. *A Discourse preached before the Corps of Hampshire Fawley Volunteers, at the Church of St. Thomas, in the City of Winchester, on Sunday, March 19, 1797.* By George Isaac Huntingford, D.D. Warden of St. Mary's College, near Winchester. 8vo. 20 pages. Price 1s. Cadell and Davies. 1797.

WHEN the ministers of religion are employed to stimulate military heroism, and military corps are, as such, called together in her temples, we see the church of Christ to be, in a more literal sense than was ever intended by it's founder, a church-militant. On such an occasion, the preacher's business is to fortify the hearts of his auditors, by strongly representing to them the value of the cause for which they are to fight. This office the author of the sermon before us has performed with great ability; with what success, what effect this discourse had upon the Hampshire volunteers to steel their breasts for deeds of valour,—we trust our foes will never give us an opportunity of knowing. The discourse is drawn up with great correctness and elegance; and, except that the preacher inveighs somewhat too vehemently against the foe, is, in point of sentiment, liable to little exception.

ART. XXV. *A due Ordination as necessary as a due Call to the Gospel Priesthood. A Sermon.* By the Rev. C. C. Church, Rector of Gosforth, and Minister of Trinity, Whitehaven. 4to. 48 pages. Price 1s. Whitehaven, Ware; London, Rivingtons. 1797.

THE subject of this learned discourse we shall give, somewhat more at large than it appears in the title, in the author's own metaphorical language. P. 9.

“ On

'On whatsoever ground, the believer in Scripture supposes that the jewish priesthood founded its rights of exclusion, on the same, or on stronger, is built the tower of the christian priesthood. The door of it is equally fortified, and though it turns on the same hinges to those who are bidden, it is armed with the same locks and bolts against those who are not; and the same epithet is given to him "who entereth not in by the door, but climbeth up another way."

By exhibiting, through a page of splendid words, 'the beautiful and corroborative analogy which began in the Aaronic priesthood, perhaps in that of Melchizedek, and runs through the episcopal of the present day;' by showing 'what is the traceable line of succession, whereon the episcopal priest makes his stand;' this orator hopes to 'confound the most ancient dissenters, and abash and overpower the modern sectaries.'—Ye 'modern suckers from the root of schism,' who boast of your 'priesthood by inspiration springing from the weaver's beam and the smith's anvil,'—ye 'teachers in conventicles,' learned or unlearned, bold invaders and usurpers of the priesthood, who derive your 'mixed and unhallowed origin' from 'synods, presbyteries, provincial meetings, or methodistical connections;' behold with trembling horror the 'wide chasm,' 'the gulph of years, of ages, fixed between all anti-episcopalian priesthoods, and the official successors of the apostles;' hear the warning voice of this duly called, and duly ordained priest; 'beware of the gain-saying of Korah,' and 'return to your first love.'

ART. XXVI. *An Address to the Unitarian Congregation in Philadelphia. Delivered on Sunday, March 5, 1797.* By Joseph Priestley, LL.D. F.R.S. &c. 24 pages. Price 6d. Printed at Philadelphia by Dobson. 1797.

IN this discourse, Dr. Priestley congratulates the society to which it is addressed, on the freedom which they enjoy in the profession of their religious principles; expatiates on the advantages which may be expected from such societies to the general cause of religion; and gives his brethren excellent advice concerning their moral conduct, and their religious duties.

ART. XXVII. *The Causes of the Contempt of the Clergy considered, in a Sermon, intended to have been preached at a Visitation.* 12mo. 16 pages. Price 6d. Dilly. 1796.

A MODEST, candid, and liberal address to the clergy, pointing out ignorance, immorality, bigotry, and incompetency of provision for the inferior clergy, as the chief causes of the contempt into which the profession has fallen. Such well-intended admonitions ought to give no offence, and may be useful.

ART. XXVIII. *Universal Benevolence. A Sermon preached in the Parish Church of Castor in the county of Lincoln, on Wednesday, December 28, 1796, before a Friendly Society of Tradesmen and Artificers, and published at their Request.* By the Rev. Samuel Turner,

Turner, A.M. Chaplain to the Right Hon. the Earl of Scarborough, &c. 12mo. 18 pages. Price 6d. Scatcherd. 1797.

Good doctrine in plain language, well suited to the occasion, and the auditory.—The preacher very properly introduces a word in favour of brute animals, reprobates the savage practice of bull-baiting, and recommends mercy to beasts, as a branch of universal benevolence.

ART. XXIX. *The Nature and Importance of Resignation: A Sermon occasioned by the Christian Triumph displayed in the peaceful Departure of Mrs. Sizer, of Woodbridge, Suffolk; who died the first of February, 1797, in the 27th Year of her Age.* By Samuel Lowell. 8vo. 34 pages. Price 9d. Knott. 1797.

A PLAIN, unaffected discourse, on an important topic of religion, which, if not entitled to high commendation for elegance of composition, may fairly escape critical censure, both on account of the pious sentiments which it contains, and the modest apology with which it is introduced.

M. D.

NATURAL HISTORY. BOTANY.

ART. XXX. *Specimens of British Minerals, selected from the Cabinet of Philip Rasbleigh, of Menabilly, in the County of Cornwall, Esq. M.P.F.R.S. and F.A.S., with general Descriptions of each Article.* Quarto. 33 coloured Plates. 56 pages. Price 2l. 12s. 6d. in boards. Whites. 1797.

THE investigation of any class of natural substances, the characteristic distinctions of which are founded on their external form, may be greatly facilitated by illustrative figures. But, in the study of mineralogy, we conceive them to be of small comparative utility, since the object of that science is to ascertain the nature and properties of bodies, of which the external appearances are not sufficiently uniform to give them any distinctive marks. Many metallic ores so nearly resemble each other, as not to be distinguishable by inspection, consequently, no accurate knowledge of their contents can be obtained without the aid of analysis.

We would not wish, by these general observations, to depreciate the work before us, as, in point of execution, it certainly excels any thing of the kind yet before the public. The first nineteen plates exhibit about a hundred specimens of the ores of tin and copper, chiefly obtained from the mines of Cornwall. In the remaining twelve are figured specimens of calamine, sulphurated pyrites, calcareous spar, fluor, and some other mineral productions procured from different parts of the kingdom.

Each article is accompanied with a general description only. We have to lament, that no chemical analysis is given of any of the specimens.

Much merit is due to the artist for the representations in general. Some, perhaps, are too highly coloured; but we speak with diffidence upon this subject, as the specimens from which the figures were drawn are probably choice ones, the collector of them

them residing in the neighbourhood of the mines, from which the greater part were taken.

We are informed by the author, in the introduction, that several years attention to his collection, and great assistance from friends, has rendered it very extensive, and to experienced mineralogists very interesting; but as he lives in a remote part of the kingdom, it is seen by few, though never refused to any who are properly made known, or who are recommended by their scientific abilities.

ART. XXXI. *A Description of the Genus Cinchona, illustrated by Figures of all the Species hitherto discovered; also, a Description accompanied by Figures of a new Genus, named Hyænanche, or, Hyæna Poison.* By Aylmer Bourke Lambert, F. R. S. and A. S., Vice-President of the Linnean Society, &c. 4to. Price 12s. 54 pages. Whites. 1797.

THE genus cinchona, considered in connexion with medicine, is a highly important one, as it comprehends all those trees, from which the peruvian and other barks of a similar nature are taken. Professor Vahl, in his dissertation upon this genus, read before the Society of Natural History at Copenhagen, a translation of which is prefixed to this work, enumerates nine different species, all natives of America, excepting one which was discovered by Forster in the South Sea Islands.*

The first species described, *c. officinalis*, is that from which the genuine peruvian bark is obtained, the others: although they possess similar qualities, seem less efficacious; at least, their power has not been so well ascertained by practice.

Mr. Lambert adds to those described by Vahl three other species; two of which are taken from *Journ. de Phys.* Oct. 1790, p. 243, t. 1 and 2; the third is new*. The bark which the latter yields appears to possess superiour virtues, we shall therefore give a few extracts from a letter to the author, containing an account of it. Mr. Brown, the gentleman by whom the letter was written, went, in the year 1793, as surgeon aboard the Speedy transport, bound first to New South Wales with provision, and afterwards on the spermaceti whale fishery along the coasts of Chili and Peru.

‘While fishing near the Gallapagoe islands,’ Mr. B. observes, ‘our crew being seized with the sea scurvy, it was found absolutely necessary to make the main, in order to refresh them. The captain intended *Manta* for this purpose, a small indian village lying to the southward of the equator; but the wind and current BAULKING US, we were obliged to bear away and run for *Tecamez*, another indian village, situated in 46 miles north latitude, and probably near 80 degrees west longitude. Here we lay for ten days, until our people were mostly recovered. As the province

* This appears certain, Mr. L. observes, from a collation of the leaves with all the species preserved in sir J. Banks’s Herbarium, with none of which they agree.

of *Quito*, to which *Tecamez* belongs, is celebrated for producing the peruvian bark, I was uncommonly anxious to see a tree so justly valuable for its various medicinal virtues. But the sort commonly used in Europe grew more in the interior parts of the country, than the places I visited; and my attention was called to a new species, which I was informed had been found singularly efficacious by the medical gentlemen in South America. As the master of the ship who gave me the intelligence, and who traded in it, was unfortunately to sail the next morning, he first very obligingly agreed with an indian to take and shew me the tree, and at the same time spoke to the governor in my favor, who kindly promised to supply me with a small quantity of its best kind—a promise he afterwards very generously performed.'***

'A gentleman of some eminence told me that he thought the *Tecamez* bark a tenth stronger than that usually sold in London. As I had some of the latter in substance from the Hall, whose genuineness I knew could be depended upon, the following is an observation or two I made on that subject. *Tecamez* bark differs from that sold by the Hall in colour, strength, and taste. Its colour is more a brownish green, spread over with a whitish mofs; the inside darker, and of a deep red, inclinable to black. When broke it appears of a pale red, and has a most pleasant bitter taste, rather aromatic, but not so astringent as that I had in the medicine chest. When boiled, however, with the same quantity of water, or infused in it when cold, its strength is superior, and its taste far more agreeable. If its virtues are drawn off by spirits, they equal that I had from the Hall, and in four cases sat easy upon the stomach, when the other did not. As many of our people unhappily laboured under a severe ague on our return, I thought that a proper opportunity of trying their effects; for, whatever may be advanced to the contrary, experience has taught me that, in many instances, bark is highly serviceable in this disorder. Having selected two people with the same symptoms, I gave it to them in equal doses, and by the use of *Tecamez* bark, one recovered a week before the other. I tried it again—the difference was five days. I had only an opportunity of repeating it a third time, and it was seven. I would not wish to be understood as if I thought these few cases sufficient to ascertain its superior effects with certainty. That must be left to future experiments, and to gentlemen of greater penetration, and who have more ample opportunities of making them, than the writer of this article can pretend to possess.'***

'All the trees I saw, grew on the side of a hill, and in a dry barren soil. None of them were in bloom in august, nor had the least appearance of seed; neither could I obtain any of it at *Tecamez*. The price of *Tecamez* bark at *Guaynil* is 1s. 3d. per pound, while the common sort sells at 1s.'

After Mr. B.'s letter follows an enumeration of the medicinal virtues of the genus *cinchona*, taken, with scarcely any material alterations, from Dr. Woodville's Medical Botany.

Mr. L.'s descriptions of the eleven species, in latin, are scientific and classical; and the figures, most of which were taken from sir Jos. Banks's specimens, are beautifully executed.

The

The plant, which Mr. L. supposes to possess sufficient distinctive marks to constitute a new genus, is a shrub, growing about two hundred miles from the Cape. He names it *hyænanche*, from the circumstance of its fruit being a poison for hyenas. It is of the class and order *diœcia polyandria*, and is described and figured by Gærtner, vol. II, p. 122, t. 109, and called by him *jatropha globosa*.

ART. XXXII. *An Introduction to Botany, in a Series of familiar Letters; with illustrative Engravings.* By Priscilla Wakefield. 12mo. 184 pages. Price 3s. 6d. boards. Newbery. 1796.

THE object of this publication is to explain the elementary parts of botany, in an easy and familiar manner, adapted to the capacities of children and young persons. It appeared to the authoress, that every thing hitherto published was too expensive, as well as too scientific and diffuse for this purpose. She was induced, therefore, to suppose that a book of moderate price, and divested as much as possible of technical terms, might be acceptable.

Mrs. W. appears to us to have been successful, and we can recommend her introduction to those, for whom it was professedly written. The illustrative figures which accompany this work are neatly executed.

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BIOGRAPHY.

ART. XXXIII. *Histoire de la Conjuration de Maximilien Robespierre, &c.* — *History of the Conspiracy of Maximilian Robespierre. A new Edition, with Additions.* 8vo. 236 pages. Price 3s. 6d. Printed at Paris, 4th Year of the Republic (1796), and imported by De Boffe.

IT was difficult, perhaps, during the last eighteen months of Robespierre's life, to form a true estimate of his character, as it was in some measure enveloped in the blaze of national glory; but the idea of his crimes is now so deeply imprinted on the minds of mankind, that a person of common candour will naturally be on his guard against almost inevitable prejudices.

The author accuses his countrymen of running into extremes, and bestowing an excess of praise, sometimes on ordinary, and not unfrequently on worthless persons,

‘There was a time,’ says he, ‘when we honoured the silly Necker with the glorious surname of Sully. The presumptuous Lafayette was termed the french Cæsar, and the hero of the two worlds, in a thousand different publications. The french, whom the hot-headed Custines conducted, according to his orders, into the defiles of Porentru, were metamorphosed into spartans; and those defiles themselves, although a single shot had not been fired there, acquired the pompous appellation of Thermopylæ. Robespierre, during his life, was surnamed the modern Cato; since the punishment that terminated his days, he has been compared by some to Cataline; by others to Cromwell. His character has been but indifferently appreciated, both before and since his death.

This

This monster was more stupid than Claudius, and a thousand times more ferocious than Nero'.

Robespierre was born at Arras; his father exercised the profession of an advocate there, and on his demise, he was brought up under the eye of the bishop of that diocese, who, compassionating the poverty of him and his brother, in some measure adopted and treated them both as his own children; Maximilian, however, was the favourite.

At a proper age he was sent to Paris, and educated at the college of Louis le-Grand, where he received a certain stipend for his maintenance from the funds of that institution. This was termed a *bourse*, or purse, a name which it still retains in the scottish universities.

• The manner in which Robespierre conducted himself at college was strictly conformable to the expectations of his protector. He studied with great reputation, and in each class generally carried away the palm from his competitors; he had even the glory of excelling all the scholars of the university who pursued the same career; in short, he obtained the whole of the prizes distributed annually by that body, [the jesuits] whose services will never be forgotten by the learned world. This early success made all those interested in the fate of young Robespierre believe, that he would act a brilliant part in public life; but this was a deceitful presage.'

Robespierre is here compared to those trees, which, by producing fruit too early, become the sooner barren; for he is said never to have exhibited any talents but during his youth:—'Vain, jealous, quarrelsome, obstinate, they who studied his character beheld a narrow mind, tinctured with apathy, added to an icy heart, and a feeble and melancholy disposition.'

His friends, however, entertained a far better opinion of his talents than our author; for, fondly predicting that he would become one of the first advocates in France, they placed him under an able practitioner of the civil law at Paris. Thence he removed to Arras, where he pleaded before the parliament, but he never seems to have attained any great degree of eminence.

The convocation of the states general forms an epoch in the history of France; and it was precisely at that period, that the young advocate, whose memoirs are here detailed, issued from obscurity, for he presented himself as a candidate, and actually proved a successful one. Our author's relation of the manner in which he conducted himself on this important occasion bears strong marks of prejudice, as it is well known, that it was the possession of an uncontrolled unlimited power alone, that produced, or at least developed, his ferocious disposition.

• Robespierre travelled through all the villages and hamlets of Artois. His uncultivated eloquence was admirably adapted to his auditors. In those journies, solely undertaken at the call of ambition, he showed what he would one day become. It was not the love of their country he lighted up in the hearts of the common people. Vile and factious man! he shook the torch of discord wherever he passed. It was thus he addressed himself to all the peasants whom he met: "Nominate me your representative, and you shall thenceforth be exempt from all those taxes levied on you, under pretence of state necessity. They shall be born exclusively by those who are better able than you to pay them; by those, who amidst the opulence of great cities, consume the fruits of your labours. This is not the sole benefit
you

you shall acquire: too long have the rich alone been enabled to enjoy happiness: it is time that their property should pass into other hands. The castles shall be levelled, and all the lands appertaining to them shall be subdivided among you in equal portions!"

'The farmers were assailed with equally seducing promises: "You shall no longer pay," said he, "either tithe, impost, or any sort of tax; and what is still better, those lands which you now have on lease shall become your own property: you shall not share the fruits of your industry with another."

To the 'perfidious insinuations' of Robespierre his election is here solely attributed; and he is said to have also solicited and obtained the drawing up of the instructions which the bailiwicks were accustomed to present as a rule of conduct for the representatives.

Certain it is, however, that, although returned a member of the states-general, he did not distinguish himself by any one memorable action, or indeed any one speech, during the sitting of that august body. At the capture of the Bastille, the adjournment to the tennis court, the procession from Versailles to Paris, &c., his name was never once mentioned; and he is said to have experienced contempt, rather than admiration, from his colleagues. So little, indeed, was he esteemed, that, if we be to give implicit credit to his biographer, he was denied admittance into the *Club Breton*.

About this time he undertook the management of a journal, entitled *l'Union*, which he is said to have filled with pretended plots, conspiracies, and assassinations. At one time he would make 16,000 savoyards enter Dauphiny with a view of conquering France, and at another he would feast his readers with an invasion from Spain.

On his testifying a disposition to return to Arras, it is pretended, that the inhabitants determined to sacrifice him to their fury, as may be seen from the following *prophetic* epigram:

- ' *D'être pendu le pauvre Robespierre*
- ' *Vient en Artois de courir le hasard:*
- ' *Or, il le fera tôt ou tard;*
- ' *Donc mieux valoit se laisser faire.'*

On the dissolution of the first national assembly, the deputy for Arras, 'not more disinterested than any of his colleagues,' solicited and obtained first the presidency of the tribunal of the district of Versailles, and soon after, the office of *accusateur public* to the criminal tribunal of Paris, both of which stations he is allowed to have filled with unexampled moderation.

On the convocation of the convention, Robespierre was not only nominated one of the deputies for Paris, but actually influenced the appointment of his colleagues. Supported by the jacobin society, and a large party in the legislature, he seems suddenly to have formed the idea of arriving at the dictatorship, by means of which he was to rule over France with a more absolute sway than any of her ancient kings. In order to accomplish this, he is reported to have applied himself to the study of eloquence, and to have taken great pains both in respect to his language, and his composition.

'Robespierre, by his assiduity at the society of the jacobins, and the habit of ascending the tribune daily, had at length contracted a certain facility in delivering his opinions. He also connected himself with

men

men of letters, to whom he communicated his discourses, and whose corrections were listened to with docility. Fabre d'Eglantine, known by his excellent comedy of the *Philinte* of Moliere, was for a long time his Mentor. He had also recourse more than once to the pen of Camille Desmoulins. When the hope of obtaining his good graces, and the wish to escape from proscription had drawn a court around him, he employed the old academicians to amend his writings: the most complaisant of all these *doers* was the abbé Sieyès.

By these means, he was at length heard with some degree of attention in the national convention. The discourse pronounced by him during the memorable trial, [that of Lewis XVI] which in it's issue astonished all Europe, was greatly applauded by his party. The jacobins prevailed on him to repeat it in their hall, where it's recital was accompanied by innumerable plaudits, and added greatly to his reputation.

Domestical visits, and the execution of the deputies of the *Gironde*, were the first fruits of Robespierre's administration: the legislature was ruled with a rod of iron by the committees, and these committees in their turn were overawed by his terrors.

After a short and bloody reign of fifteen months, this monster, who seems, during the latter period of his life, to have delighted in human carnage, at length perished, partly in consequence of the just indignation of his fellow citizens, and partly from the dread inspired into his associates by his daily cruelties. Couthon and St. Just, with many more of his accomplices, were executed at the same time with himself, and his name begins to be more and more execrated in France, in proportion as his enormities become better authenticated.

The author of the little volume before us takes away much of the horror we naturally conceive against such a character, by the most gross and flagrant exaggeration. He also openly abuses and condemns every one connected with the revolution, thus affording the strongest presumption, that the press, whatever it may be elsewhere, is in France free and uncontrolled.

ART. XXXIV. *The Banditti unmasked; or Historical Memoirs of the present Times. Translated from the French of General Doriscan. With a Preface, explanatory of the present State of France.* By John Gifford, Esq. Author of the History of France, a Letter to Lord Lauderdale, a Letter to the Hon. Thomas Erskine, &c. &c.

WE have already noticed the original Work, (see Analyt. Review, Vol. xxv, page 147) which, according to the translator's account, 'is extremely unequal, and perfectly illustrative of the french character; alternately serious and gay; pathetic and ludicrous; profound and trifling.' For our part, we are only astonished that it should ever have assumed an english dress, as it is a mere party pamphlet.

Mr. G. has added a copious preface, and translated the greater part of the verse into *prose*.

BOOK-KEEPING.

ART. XXXV. *A Defence of the English System of Book-keeping, or Collier against Collier, Gosnell against Gosnell, the Analytical Reviewers against the Analytical Reviewers, Mill against Mill, and Observations on a*
 VOL. XXV. Y y Merchant's

Merchant's Letter. By E. T. Jones, Author of the English System of Book-keeping. 8vo. 100 pages. Price 2s. Vernor and Hood. 1797.

If railing and abuse can be admitted as a defence, then is the English Book-keeping well defended. Mr. Jones accuses all who have opposed his new system as acting from unworthy and interested motives, and we are implicated in the charge. Our opinion*, however, has been fully justified by the decision of the public, for his work, as far as we can learn, is universally discarded.

POLITICS. POLITICAL ECONOMY.

ART. XXXVI. *A Display of the Spirit and Designs of those who, under Pretext of a Reform, aim at the Subversion of the Constitution and Government of this Kingdom. With a Defence of ecclesiastical Establishments.* By the Rev. G. Bennet, Minister of the Gospel in Carlisle. 8vo. 160 pages. Price 3s. in boards. Carlisle, Halhead; London, Richardson. 1796.

It is strange to observe, in the present time, how many good things are fallen into discredit, and how many good men are subjected to unmerited obloquy, through a false association of ideas. Because some modern efforts towards reformation have been accompanied with violations of established principles of morals, which all good men must condemn, and have been carried further than was consistent with truth and virtue; the whole business of political and ecclesiastical reform is viewed as an object of terror and alarm, and every one who avows himself an advocate for reform is beheld with indignation, and treated with hostility, as a dangerous foe to his country, and to all civilized society. The author of the tract before us appears thoroughly to have adopted this erroneous association, and to be heartily disposed to employ his talents, which, however, we do not perceive to be very commanding, in diffusing the same apprehensions and prejudices among his fellow citizens. In the present state of the world, under the old forms of monarchical government, he finds almost every thing to admire: in contemplating what has been done, or is likely to be done, by modern reformers, he finds nothing which he does not condemn. Regal power he regards as of divine origin, and kings as, of course, fathers of their people. Even asiatic despots are the objects of his idolatry, and he knows no extent of country, religion apart, more wisely governed, or more happy, than the wide empire of China. If it be possible, that kingly tyrants may have existed, no tyranny, in his opinion, ever equalled that of the ancient roman and carthaginian republics. In exclusive ecclesiastical establishments and religious tests as qualifications for civil offices, he sees nothing partial or injurious, because 'exclusion is not suffering;' and he thinks it 'not altogether in character for some professors of religion to make such a scrambling for the kingdom's loaves and fishes, when they are commanded by their lord and master, not to labour for the meat which perisheth.'

* See our Review, vol. XXIII, p. 413.

The opinions which are entertained by many dissenters on controverted points of theology he reprobates as 'a disgrace to the name of dissenter.' That class of dissenters, who entertain these opinions, he most uncandidly represents as incapable of any sincere regard to religion. 'Why,' says he, 'should I speak of religion to those deistical and socinian friends, into whose reforming plan eternal concerns have no place, these being trifles light as air, and infinitely beneath their notice?' The whole body of friends to political improvement, whether within or beyond the limit of the present british constitution, he overwhelms with one undistinguishing torrent of obloquy, as men wholly incapable of any truly patriotic and benevolent designs, men who have no respect for property, laws, or religion, as 'fire-brands of society,' whose grand object is to produce universal anarchy. Such is the spirit of this inflammatory publication. Of the style, the following picture of the consequences of universal suffrage and annual parliaments will be a sufficient specimen.—P. 147.

'Let us now suppose the two grand pillars of reform erected, universal suffrage and annual parliaments; let us follow some of the consequences, and mark the happiness thence arising. It surely is not pretended that this first step of their reform can change bad characters into good, and inspire a regard to honesty and veracity where these never were before. If so, will there be no intriguing, no canvassing some little time before the breaking-up of parliaments? The only answer to this must be an assumption of their own, that then a superior degree of purity, disinterestedness, and patriotism shall reign in every heart; that baseness, selfishness, dissimulation, plotting dispositions, shall all be done away. Besides, they might add, it would not be worth while, as the representative would have his seat only for a year. But it is a part of this reform proposed by some, that the representative should be paid by his constituents. If so, suppose a half-guinea a-day, will there be no allurements here to a man who perhaps cannot earn above twelve pounds a-year? Suppose canvassing prohibited, yet still the hearts of the populace are exposed to more dangerous arts than open canvassing. The people and their interests would be a theme of perpetual declamation. Monarchy and aristocracy would be enlarged [upon] as the peculiar curse of heaven. *Tyrants, despots, slaves*, would be notes upon which they would ring changes in everlasting succession. A secret application would be made to each one's ruling passion or prevailing inclination; and all this at bottom that they might favour the candidate with their suffrage at the expiration of the twelve-month. Would not the secret villain, if a man of eloquence and address, carry it over the man of principle, who is of talents less splendid? Would there be no secret feuds between the parties who had espoused the side of the respective candidates? Would the families of each live on the best terms? Would not disappointed ambition, like a cancer, spread its roots through a city, which no length of time could eradicate? In a word, a new era of wickedness would commence. None of the articles of life would be bought or sold; no particular custom given to a tradesman, but what would have a retrospect to a past election, or a looking forward to the one next to come. In this state of things a farmer could not ride to
Y y 2 market,

market, a shoemaker could not carry home to a customer a pair of shoes, nor a tailor take measure, without a past or a future election making a part of the conversation. Some would execrate the success of villainy, while others would lament that plain honesty had been driven from the hustings. Suppose now such a parliament or convention assembled, composed of members taken from the inferior stations of life; what a motley groupe! tailors, shoemakers, brewers, butchers, barbers, weavers, farmers, skimmers, tanners, &c. They have come fresh from their respective employments:—and are such men fit to legislate for a nation, and to judge of the expediency of any measure, whether it will obstruct or advance the general good?—Now their designs begin to unfold, and reforming happiness to spread out her wings. Some member moves for the application of the church revenues to what is termed the *exigencies of the state*. Joe Barlow says that the church is only a mode; and that modes are to possess permanent revenues he has yet to learn. The galleries huzza approbation, and the decree is past. Some of the clergy, who had covertly favoured the designs of the reforming body, seeing how things are likely to go, come forward and make a virtue of necessity. They declare at the bar that they renounce christianity altogether.—Judging only from their own heart, they pronounce the whole a piece of priestcraft, in order to keep the people in subjection; and thus their interested exertions in the work of the Gospel are terminated by an avowed denial of the Lord who bought them. They boast of the mighty force of truth and reason, and that christianity itself is now detected. The voice of plays and interludes is now heard within these walls, where the Father of all, where the Saviour of men, was devoutly adored. At the suggestion of a citizen Eaton, or a citizen Paine, or a certain earl now dropt into a citizen, the Bible, which had irrefragably been proved to be a supposititious compilation of later times, and not the work of the men whose names the books severally bear, is voted dangerous, as encouraging too much the cause of kings; as inculcating submission to every ordinance of man, and to the king as supreme. A decree passes, that every one having a book called the Bible must come and make a civic sacrifice of it. A day of procession is appointed: a fire blazes in the midst of an extended plain, and these books, which had been revered through a long succession of ages, are thrown in. A speech is made by the president, and they are congratulated on the æra of darkness and bondage being now past, and that in all time to come they must attend to the superior rays of truth and reason. Now our Dantons, our Brissots, and our Robespierres begin to appear. They counterplot each other, and their heads successively fall beneath the ax of the executioner. Men of rank and ability are carefully excluded from the public assemblies, and the people cautioned to guard against the aristocracy of talents. It is in vain that some dissenters try to raise themselves on the ruins of the two national churches, pleading superior purity, and seeking, as having befriended the public cause, the exclusive encouragement and countenance of the convention. But they are told that their petition cannot be granted; that the only mode of worship the convention means to countenance is that of the goddess Liberty. Industry now drops her hands, and all her machines are silent. The plow

plow rots in the furrow ; and, instead of corn, the fields are covered with weeds. Pale famine stalks through the land, and starved bodies lie scattered along the public roads. Public confidence is gone, and fearful suspicion broods in every breast. Poverty is now a good security ; but men of wealth are carefully selected as the victims of the state. Such may be viewed to be the obvious consequences of the overthrow of the constitution and government ; and such may be conceived to be the evils with which the reforming scheme is pregnant.*

The unfairness of thus confounding men's ideas on the subject of reformation, the injustice of thus misrepresenting the characters of the true friends to the british constitution, who wish to see it's purity restored, will be obvious to all our readers.

ART. XXXVII. *Alternatives compared : or, what shall the Rich do to be safe ?* By Thomas Beddoes, M. D. 8vo. 75 pages. Price 1s. 6d. Debrett. 1797.

Dr. B. is an author of no common character. His mind is a perennial spring. His page displays a rich stream of copious eloquence, and the useful discoveries of a benign philosophy. In time of temptation he has been steady, in time of danger he has been bold. In a profession which depends on the rich for support, he has never deserted the cause of the poor. Elevated by the possession of genius and the acquisitions of science, he has not learned to scorn his likeness in circumstances of depression and contempt.

He has followed Mr. Pitt in every step of his career of blood and ruin ; and again and again * proclaimed to the country the destruction which threatened it. May the nation, when necessity obliges to new councils (is the time far distant ?) employ such minds as that of Dr. B. ! May the disease, with which we are struggling, not bid defiance to the healing art ! The work before us first states the alternatives which are now offered to our choice. They are the following.—P. 15.

‘ 1. We may call back the ministry, as it is at this moment constituted, to the original purpose of hostilities, which was nothing less than the *unconditional submission* of the republicans.

‘ 2. We may exert ourselves to promote the substitution of disciples of the school of Burke, in the room of the present chancellor of the exchequer and certain of his colleagues. Those who have been rendered

“ — fiercer by despair”

have no excuse, but in the infirmities of declining years, for forbearing to call the MASTER himself into a situation to help to make good what he proposes.

‘ 3. We may acquiesce in the part to which we are reduced when we desire a change of the wind. We may sit quiet, wishing that *things would come round*.

‘ Upon the eligibility of either of these three measures it would be waste of words to say more. It remains to state and examine the fourth.

* See an excellent pamphlet, by Dr. B., entitled ‘ *An Essay on the Merits of Mr. Pitt as a War Minister.*’

‘ 4. We may bestir ourselves against the ministry with as much alertness as if we had to rescue all we hold dear from a building in flames.’

Our author then proceeds to show the last alternative to be most worthy our adoption. Here follow some most excellent observations on the talents, eloquence, and views, of the minister. We think Dr. B. has appreciated his character and attainments with an exactness worthy the acuteness of his talents, and a candour worthy the benevolence of his unprejudiced mind. His criticisms, we are persuaded, will receive the verdict of posterity. If any reader should think too much labour spent upon a subject intrinsically so insignificant, our author finds his apology in the consequence and splendour which public opinion has given to the minister, and in the powers of mischief and ruin with which he is invested. Dr. B. has well accounted for the popularity Mr. Pitt has obtained, and has given that interest, with which genius ever arrests the attention, even to his observations on the attainments, the talents, and the character of the minister. They are, however, too long for quotation, and too important for abridgement. To criticisms on P. succeed some observations on the character of the french, and on the unsuitableness of the ministerial treatment of that character, from the perusal of which the man of taste may receive delight, and the philosopher collect instruction. Unable to introduce the whole, we cannot resist the pleasure of giving our readers the following passage.—p. 46.

‘ The writer, on whose authority we, on this side the water, have been generally content to take up our ideas of jacobinism, is fond of enlarging on certain recent exhibitions at Paris. “No mechanical means,” he observes, “could be devised in favour of this incredible system of wickedness that has not been employed.”—“All sorts of shews and exhibitions, calculated to inflame and vitiate the imagination and pervert the moral sense, have been contrived.”—“In mockery of all religion, they institute impious, blasphemous, indecent, theatric rites, in honour of their vitiated perverted reason, and erect altars to the personification of their own corrupted and bloody republic.” *Burke’s Reg. Peace*, pp. 99, 100.

‘ In other passages and pamphlets the author has more in the same stile. But he ought to have known, and knowing, he ought to have told, that these are no devices of the “new french legislators.” They have descended in a right line from loyalty and superstition to republicanism and infidelity. These shapes and scenes have ever been the joy of an ingenious people. Their lively fancy has been accustomed, from the dark ages downwards, to display itself in extravagancies of a taste equally vile.

‘ Early in the fourteenth century the streets of Paris were strewed and illuminated for a spectacle, of which a full description would be too shocking, even for the lax piety of this age. The Son of God was shown in one place, raising and judging the dead; in another, saying the Lord’s prayer with his disciples; in a third, eating sugar-plums and at play with his mother. You had besides heaven and hell; Adam and Eve, in their state of innocence; here, a herd of savages fighting over their victuals; there, courtezans displaying their seductive arts. As an accompaniment to all this, a fox was exhibited; first, in the garb of an undignified divine, then as bishop afterwards

afterwards as archbishop, and lastly, in the attire of the holy father himself. The reason for each successive advance is the greater and greater havoc he makes among the pullets.—But a religious solemnity, long and generally celebrated in France, defeats the whole claim of Mr. Burke's jacobin processions to originality. In commemoration of the flight of the virgin Mary into Egypt, the most beautiful damsel of the place, clad in costly attire, was mounted upon a richly caparisoned ass. This captivating representative of the mother of the Messiah was attended by the clergy and people to the metropolitan church. It is not to my purpose to relate how the congregation, instead of saying amen, exerted themselves to bray, and how much their devotion was enlivened if the ass sounded a genuine note. But it is clear, that personifications of abstract entities by nature's statuary are no jacobin inventions, but mere "antique pageantries." And if *the age of chivalry be past*, the enthusiasm of the age of chivalry has not been extinguished. The subjects of a monarchy lost, as we have felt, nothing of their ardour by being transmuted into citizens of a republic. It is true, ten thousand swords were no longer ready to leap out of the scabbard to avenge a look rudely cast on a beautiful and high-born dame. The chivalry of the wearers was, in this instance, tempered by their moral feelings. They had been taught (I know not whether by calumnious rumours) that she was an habitual violator of all her public and all her private duties. Liberty, however, acquired more votaries than beauty lost. And no sooner was insult offered to this new object of adoration, than there

——— outflow
Millions of flaming swords.

'An alteration in its application is no proof that a power is lost or impaired. A mistress may be abandoned without detriment to the amorous propensity. We every day see individuals exerting equal ardour in the most opposite pursuits. If that abject devotion to kings, for which the french were so long the contempt of englishmen, has been renounced,

And Seine, no more obsequious as he runs,
Pour at GREAT BOURBON's feet his silken sons;

such change of inclination does not prove that the actuating principle of the french character is destroyed.'

This is no party pamphlet, no common declamation. No miraculous power is ascribed to Fox, no hope directed to repose on any political name. Mr. Pitt has long since told us, that 'it is in vain to look to parliament for a regeneration, originating within itself;' and he has given us a proof of it's truth, more strong than any assertion he could make. Every minister is the *agent of parliament*, and that a minister may be honest, the parliament must be pure. Our hope, if we be yet to hope, must rest on a radical *reform in parliament*.

ART. XXXVIII. *Second Letter to the Right Honourable William Pitt, on a National Bank.* By Edward Tatham, D. D. Rector of Lincoln Col. Ox. 8vo. 31 pages. Price 1s. Rivingtons. 1797.

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THAT,

THAT, in the country which has produced Adam Smith, and after the works of Adam Smith have been long published, the head of a college should be found capable of writing this letter, is indeed astonishing. Dr. T. advises Mr. Pitt to establish a national bank, to issue twelve millions of paper currency, the notes to be stamped with the king's head, and signed by the *ministers* [which is to insure their credit and circulation!]; to establish an insurance office, the profits of which are to swell the national treasure; and to call in all the plate of the kingdom, to coin it into money, and to give the present owners of such plate some slight showy plate for their sideboards in exchange.

We wonder he is not advised to take possession of all the lands and houses of the kingdom, and divide them betwixt the king and the clergy! One of his spiritual doctors told Lewis the XIVth, that all the property of the kingdom belonged to him of divine right.—Would not Dr. T. say the same, if it would recommend him to the royal favour? The doctor has told us he writes with a better heart than head—both appear to us so bad, that we will not stay to inquire which is the better.

ART. XXXIX. *The Questions stated, Peace or War; and who are the Men fitted to make Peace and keep it? submitted to the Consideration of the People of Great Britain and Ireland.* 8vo. 84 pages. Price 1s. 6d. Johnson. 1797.

IF the author of this pamphlet do not enchant you by brilliancy, he does not, however, disgust you with nonsense. He fairly, in plain and easy language, states the ostensible objects for which the war was undertaken, and shows that they have not been attained. On the evils incurred by the war he appears to us much too short, and not sufficiently circumstantial. His inquiry concerning the value to us of recovering the Netherlands is now *a day too late*; so rapid is the movement of affairs at this critical juncture. What is said of confidence in ministers is orthodox. The reader will find in this pamphlet no injurious, but much salutary advice. If it give him no new truth, it may strengthen convictions that are well founded, and fix and confirm him in beneficial purpose.

ART. XL. *A Third Letter to a British Merchant: containing some general Remarks on the late Negotiation with France, considered in Relation to ancient and established Principles; together with Reflections on the State of domestic Politics, and particularly on the Mischievous Tendency of the Conduct pursued by Opposition.* By John Bowles, Esq. 8vo. 108 pages. Price 2s. Longman. 1797.

HE must be a bold man, who attempts that, to which all the force of genius, and all the power of learning and eloquence, have been found unequal. Yet Mr. Bowles, without any novelty of argument or research, expects to work up the public mind to all the fury of war, after Mr. Burke has endeavoured it without success. He goes over the same ground with the champion of chivalry, seizes the same topics of declamation, views the subject in the same light, and expects to be heard after Mr. Burke has sitten down.

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The french republic is no republic, but an anarchy; at war necessarily and for ever with every regular government upon earth; can only subsist by the destruction of all the order of neighbouring states, it must either perish, or they must perish; it is founded on treason and regicide; to recognize it is death; to negotiate with it is suicide; it is utterly incapable of maintaining the accustomed relations of peace and amity; the measures of reconciliation taken by ministers are dangerous and disgraceful; and the terms too favourable, had we even been treating with monarchical France; the conduct of opposition is abominable and of mischievous intent and operation, encouraging to the enemy, foreign and domestic. Such are the topics of Mr. B.'s declamation, such were the topics on which Mr. Burke poured out all the stores of his mighty mind. Does Mr. B. suppose *his* eloquence more impassioned, his fancy pregnant with richer imagery, his expressions more glowing, his feelings more indignant, and his epithets more pointed, than those of Mr. Burke? Can his description of the enemy more powerfully excite 'indignation and contempt, laughter and tears, scorn and horror,' than that of Mr. Burke? If the author of this pamphlet rely not upon his powers of *impression*, on what does he rely? We fear, he has raised a 'baseless fabric.' Had he not overstepped the modesty of nature, and thrust his sickle into another's harvest, we would have placed him in the rank of mediocrity as an author, and given him the praise of a correctness not often violated, and a strength sometimes rising to energy; but to acuteness of distinction, or elaborateness of research, he has no pretension.

If the rulers of France be such as he describes them, devils of malignant mind, we fear, should they hear of the declamation of our author (which we think they never will) they will address him in language of ancient record—'Burke we know, and Pitt we know, but who art thou?'

ART. XLI. *Thoughts on the Conduct both of Ministers and Opposition, &c.* By a True-born Englishman. 8vo. 24 pages. Price 3d. Longman.

EXTRACTS from Mr. Bowles's pamphlet, made, we suspect, by one who need not be told the page, to know where any passage is to be found. Perhaps this is a scheme adopted to increase a circulation, not too rapid—but in this our author does not copy Mr. Burke. A harmless attempt, and to be classed with the common trick of affixing the impression of a fifth or a sixth edition, where one edition was never sold, and more than one never printed.

ART. XLII. *A Letter to the Right Honourable William Pitt, shewing the Necessity and Facility of continuing the War, &c.* By a Clergyman of the Church of England. 8vo. 34 pages. Price 1s. Rivingtons.

THE title page of this pamphlet tells us, that the necessity and facility of continuing the war are shown in the work. It's necessity is asserted; and it is also asserted, that it is easy to continue a *naval* war, in which we have every thing to hope, and nothing to fear, every thing to gain, and nothing to lose.

A clergyman

A clergyman may, perhaps, say so to his brethren, but a merchant will not tolerate such language. Reverend sir, have we nothing to *lose* at sea? Have we lost no ships? This author thinks that the majority of the country, if against the war, are of no importance, for they are as unable to judge of it's propriety, as to judge of the mathematics of Newton. We think they are judges of their *sufferings*, and we believe they are judges of their *power*, they are not, therefore, to be despised.

This is a very trifling and insipid performance; it aims not to conciliate or convert majorities; and, we fear, that it will not recommend to preferment.

ART. XLIII. *The Inconsistencies of Mr. Pitt, on the Subject of the War, and the present State of our Commerce, considered, addressed to Mr. Fox.* By Thomas Plummer, Jun. 8vo. 90 pages. Price 2s. Debrett. 1797.

"FORTUNE," says doctor Johnson, "often dignifies, what nature has neglected; the Rubicon was ennobled by the passage of Cæsar, and now Faulkland islands demand their historian."

Even the *inconsistencies* of Mr. Pitt have obtained a historian! Well, the subject is pregnant with variety, and, although we were inclined to smile, at first view of the title page, when we consider the infatuation of the people, who act as if they thought deceit and falsehood a proper basis of confidence, we dare neither pronounce the work trifling nor frivolous.

The author has given a lucid view of his subject, chronologically arranged, and every friend of the minister, who may have, like the minister himself, a short memory, will do well to read this summary. May we not recommend it to the minister himself, in aid of his own frail memory? We are sorry the work is dedicated to Mr. Fox; it is thus made to assume the appearance of a party publication. It should have been dedicated to the country, for the country is awfully interested in it's subject; and although we always rejoice to see the enemies of the country exposed, we despise all the arts of political faction.

ART. XLIV. *A Letter to George Augustus Pollen, Esq. M. P. on the late Parliamentary Associations.* By a moderate Man. 8vo. 35 pages. Price 1s. Cadell and Davies.

THIS letter states the conduct of all political parties to have been so inconsistent and deceitful, as to merit no confidence from the people. The author professes to think Mr. Pollen a truly independent man. He thinks the duke of Bedford an aristocrat at heart, and a deceitful advocate of the rights of the people. He advises Mr. Pollen to be firm and consistent, neither from party views to oppose ministers, nor follow opposition; and he thinks an association of members of parliament, formed on a plan truly patriotic, and absolutely independent, would, in time, conciliate the confidence of a people, so abused by deceitful professions, as to think all public men suspicious.

ART. XLV. *A Letter on the State of Parties: being the First of a Series of Letters upon the State of Public Affairs.* 8vo. 44 pages. Price 1s. Owen. 1797.

THE author complains of the importunity of his friends, who impose upon him the *unpleasant* business of writing on political subjects. He submits to be thus dragged out, with reluctance, such is his modesty; for he knows not, as they think, that he can throw new light on every subject.

Modest man! We are glad that we never joined to importune him to write; and we do not think we shall join in the *commands* of his admiring friends, till we are prepared to mistake coarse invective for point and energy, senseless declamation for argument, and the hissing of malice for the melody of patriotism.

ART. XLVI. *Thoughts on the Defence of Property.* By Uvedale Price, Esq. 12mo. Price 1s. White.

MR. Price advises every county to arm, in its own defence, and points out the advantages of such a scheme, that, whatever be the fate of the country, concerning which he seems to entertain very serious apprehensions, the *property of individuals* may be protected and secure. He wishes the armed citizens not to go out of their own division, on any occasion, whether that be a parish or a county, but to confine themselves strictly to one object, the *defence of their own and each other's houses and property*. He strenuously advises against being commanded by *officers appointed by government*; he thinks their object will be better attained by being led by such as themselves shall choose, and this will prevent the introduction among them of *military law*. We understand the scheme of arming the citizens of London has not been attended with the expected success, chiefly on account of the householders apprehending, that the plan recommended by the common council would subject them, if they joined in it, to *military law*.

This is certainly a subject of awful import. Dear as must be the house and property of every individual to him, yet it would be perhaps better to forego the advantages of the protection this scheme seems to offer, than to be deprived of all that ought to be thought valuable to an englishman, the *trial by jury*, and the *protection of the laws*. Whatever be the danger of robbery and plunder from wicked and designing men, the danger of being exposed to *stripes*, and *military execution*, at the *will*, and by the *authority of officers appointed by the crown*, can hardly be thought to be less alarming.

We hope the fears of the people will be removed on this subject; that some unexceptionable scheme of general arming will be adopted, that we may become soldiers, without ceasing to be citizens, for the defence of our property and lives; and to forward this good purpose, we recommend this small publication to the attention of our readers.

ART. XLVII. *Expostulatory Letter to George Washington, &c.* By Edward Rushton. 12mo. Price 6d. 24 pages. Liverpool. 1797.

WE are informed that this publication was first sent as a private letter to Mr. Washington; it was by the general returned to the writer under cover, without any reply. The subject of it is to show Mr. Washington the inconsistency of the idol of a free people being a slave holder; for the late president of America employs,
we

we write it with a sigh, slaves, in the cultivation of his estate. The letter is plain, familiar, and correct. We wonder it should be returned by Mr. Washington, and think it an instance in which his usual caution has forsaken him; for however trifling the circumstance may be, it yet discovers, we think, that the hero of american independence *feels*, that he should *not* be a slave holder.

ART. XLVIII. *A Visit to the Philadelphia Prison; being an accurate and particular Account of the wise and humane Administration adopted in every Part of that Building; containing also an Account of the gradual Reformation, and present improved State, of the Penal Laws of Pennsylvania: with Observations on the Impolicy and Injustice of Capital Punishments.* By Robert J. Turnbull, of South Carolina. 8vo. 92 pages. Pr. 2s. Philadelphia printed; London re-printed. Phillips and Son. 1797.

IT is some compensation for the trouble of much weary travel, that we occasionally meet with a book, which inculcates principles or records facts so consoling to humanity, as to afford us unutterable pleasure. Of this description was justice Bradford and Mr. Lownes's account of the prison in Philadelphia*, as well as the work now before us. Surely man will smile on nature, where courts of justice may be entered with pleasure, and prisons traversed without fear, disgust, or horror. The wisdom of Pennsylvania has abolished the punishment of death, except in case of murder attended with coolness, deliberation, and art, which mark peculiar corruption of mind. The author gives an account of the prison, its construction, conveniencies, discipline, and expense; he shows, that since the reform of the penal code, which mitigated the severity of punishment, crimes in Pennsylvania have greatly decreased: he then traces the causes why a strict police and moderate punishments operate to the prevention of crimes, and confirms the fact by a review of the crimes and history of punishments in different countries.

The management of the prison in Philadelphia affords an example, worthy the attention of all nations. The following extracts will evince the propriety of our praise. P. 12.

'We next visited the apartments of the women, in the west wing of the prison, on Sixth street. The ground floor of this wing was formerly divided off into dungeons; but now are seldom, or never entered, unless to stow away wood, or any bulky material. In the first story are four rooms, ranged in the same manner as those of the east wing, appropriated for the use of the female convicts; besides another, used as a store-room for the articles manufactured in the house. The women perform their labour in the passage; they were engaged, some in spinning cotton and mop yarn, carding wool, picking cotton, sewing, and preparing flax and hemp; others in washing and mending. They have a court-yard, of the same dimensions of the one belonging to the untried criminals, and male vagrants. In the upper

* Anal. Rev. vol. XXIII, p. 102.

story of this wing are confined female vagrants, and women of bad character, who are also kept at profitable employments.

‘ You must admire, my friend, the excellency of these arrangements. You perceive, in the first place, there is no intercourse whatever between the males and females; they cannot even see each other. None again between convicted and untried criminals; nor between either of them and the vagrants. This must at all times be a desirable object. Persons who have not been convicted of the charges they stand imprisoned for, ought not, in justice, to have a connexion with, and be placed among, such prisoners as have been condemned. The difference of their situation demands a separation. On the other hand, as the intention of the new system of laws is not only to punish offenders, but to restore them reformed to society, it is more absolutely necessary, that the *convicts* should be kept apart from the vagrants.

P. 16.—‘ For each convict, a separate account is kept by the jailor, charging him with his clothing, sustenance, &c. and in which a reasonable allowance for his labour is credited. It is generally rather less than the wages of other workmen in the city. These accounts are balanced at short periods, in order that the overplus or proportion, which might be due to the prisoner, may be paid into the county treasury for safe keeping; and, once in every three months, they are audited before the inspectors. The committee of inspectors, once during the same period of time, fix the charges for the prisoners maintenance, which depend on the existing price of provisions, &c. It is now one shilling and three-pence per day for the males, and seven-pence for the females. There are few who do not earn above two shillings. The marble sawing and manufacturing of nails are the most lucrative employments followed in the prison. Several were pointed out to us, who earned at these occupations above a dollar, and one in particular, whose daily labour averaged one dollar and a half.’

The following passage shows, that we might be tempted to flee from the filth of an english or scottish cotton mill, to the prison of Philadelphia. P. 19.

‘ In going through this prison, you are not disgusted with those scenes of filth and misery, which generally distinguish jails from other places. On the contrary, the industry, cheerfulness, and cleanliness, which meet the eye in every direction, cannot but be peculiarly gratifying. I assure you that my nostrils were not once invaded by the least unwholesome or even offensive smell. In the bed-rooms, the beds were all made up, and the floors white, and perfectly free from dirt. This was so surprising, that one of our company in amazement inquired, how it was possible to enforce a regulation of this kind among so many people. “ Oh, Sir,” answered the keeper, “ our method is one and invariable. The prisoners well know that a transgression of the rules is never overlooked, and contrive to adjust their conduct accordingly.” On conversing further with him, I found that the criminals in the different rooms, for their own convenience and comfort, had adopted among themselves *secondary* and inferior governments. One of their principal regulations relative to cleanliness

linefs was, that no one who found occasion fhould spit elfewhere than in the chimney. The punifhment annexed to the perfon, who thought proper to infringe this general rule, was fimply an exclusion from the fociety and converfation of his fellow convicts, and this is found to be fufficient.'

The effect of this management was, that when the yellow fever killed thoufands in the city, only *fix* in this immense prifon were feized with it and taken to the hofpital.

The kindnefs of the keepers, and confequent affection of the prifoners, will be read with aftonifhment in England. P. 24.

' Another incident occurred in our vifit to the women's apartment, which no lefs evinced the good treatment thefe people meet with. The keeper who conducted us through this ward, had been abfent for fome time, and had accidentally called on a vifit to the prifon. The women were about retiring from their labour; no fooner was the voice of this perfon heard on entering, than it was recollected by a decent-looking young woman ftanding in the paffage, and in a moment *Davies* (for that was his name), was whifpered through all the apartments. With the moft heart-felt expreffions of joy, they haftened from their feats to welcome him on his return, and on his part he received them with a mixed fenne of tendernefs and fatisfaction.'

Our countrymen will now read, with furprife, the refult of this management. P. 43.

' On taking our leave, we made offer of a fmall donation, which was refufed with a polite answer, that the prifon fupported itfelf—and it does, my friend. Government, or the public, contribute not one fhilling towards the maintenance of the jailer, keepers, &c. or to the payment of their falaries and other expenfes.'

Pennfylvania knows but of one *capital crime*; England has more than *two hundred*!

Since the reformation of the criminal law in Pennfylvania, and the introduction of the prefent mild fyftem, offences have decreafed in the proportion of *two thirds*.

Were not the expectation of reform in England fufficient ground for a charge of irregularity of mind in the expectant, we fhould exprefs a hope that philofophy would at length lead to the correction of our penal code, more barbaroufly cruel than that even of moft defpotic governments. Peace to the afhes of William Penn, whole reafon, and whole religion combined to make him the firft philofophical legiflator in modern times. The mildnefs of pennfylvanian laws, and the wifdom of thefe prifon regulations, owe their exiftence to the only people who have attempted to form themfelves on the model of Jefus of Nazareth. The world has received evidence, and will, we truft, foon admit it's validity, that an unceremonious religion can alone become the *religion of humanity*.

We cannot but exprefs our fincere wifh, that this work of Mr. T. may be read by every englishman, that it may find it's way to our villages and hamlets, that the accounts it contains may teach our peafantry the nature of crimes, and our rulers the *profits of humanity*.

FOR THE
ANALYTICAL REVIEW,
FOR JUNE, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:
OR,
A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

IN our introduction to this retrospect, in our number for january, 1797, p. 110, we had occasion to observe, that

General truths lie in a narrow compass. The purposes, or cases in which they may be wielded, as instruments in the hands of art, are various and almost infinite. While it is practicable and proper, therefore, to give an account of recent inventions and discoveries, in a monthly review, the great steps in the progression of science cannot well be contemplated, or perceived, otherwise than at longer intervals of time, and at none less than annual periods. It is, therefore, our design to take a general survey of the progress, perhaps the vicissitudes of the sciences, and liberal arts * in the number concluding the series of our Reviews for the present year. And we shall have a natural opportunity of bringing forward, as prefatory to such a survey, those sketches of the history, and present state of universities, and other famous seminaries of learning, announced in our last. These sketches, for which we have been for some time, and are now preparing matter, we intend for the months of october and november next.

Having now, according to our plan, gone through the most important among recent inventions and discoveries, in the order of agriculture, arts, and commerce †, we should now return to the point of the circle from which we set out: but we are arrested, for a short space, by the present state of the circulating medium through

* On the present state of the liberal arts we have touched, slightly, in our retrospect for february last.

† Arts and commerce are so nearly connected, and have so great an influence on each other, that they have not always been treated separately, but sometimes in conjunction, as, particularly, in our retrospect for february last.

which

which the great mass of industry, in a manufacturing and commercial country, is exerted.

Gold and silver, and other precious metals, have a twofold value—a value intrinsic, and a value conventional. They are valuable on account of their own qualities; and they are valuable, as they are the signs and pledges of wealth. In the progress of commerce, men have learnt to make this distinction: and there was never an abstraction more curious, or, in common affairs, more important in its consequences. The conventional or arbitrary value of gold and silver, the signs and pledges of wealth, has been taken off, has been abstracted from the solid metals, and transferred to paper: a very flimsy and unsubstantial body, and which may be considered as holding a middle place between matter and spirit. But it is not the paper that is in fact the substitute for money, but something still more exile; the promise stamped upon it, the act of the mind: so that money came to be not a substantial or material, but a metaphysical sort of thing; and so easily multiplied, that the number of bank notes almost exceeded calculation. In this country, different causes concurred to remind the world, that there was a difference between money that possessed an intrinsic value, and money of the abstracted kind that was merely conventional. A run was made on the bank of England, which threatened its ruin. Government interfered for its preservation by confining its payments in specie within certain limitations, for a certain time, and by other regulations. And the minds of men began to be turned back from metaphysics to matter; from the sign, to the thing signified.

Among the resources to which we were driven by necessity, the mother of invention, on the deficiency of a just proportion of real to nominal money, the two principal were, 1. To make advances, pecuniary or physical, upon pledges or deposits of goods; 2. To a new coinage of gold and silver: thus returning, in both instances, from refinement and abuse, to the original and simple nature, and the most natural medium of commerce.

Though pawn-broking has been disgraced by the baseness of little pawn-brokers, in the same manner as the law, the guardian of our properties and lives, has been degraded by the practices of vile attorneys; there is nothing, in the system of pawn-broking, disgraceful, or incompatible with the highest virtue and honour. To advance money, or any thing else, on deposits or pledges, is no more than the simple *quid pro quo*, the principle of barter, the first stage of commerce. Some years ago, when the spirit of adventure, as was alleged, had out-run its capital, and when, from whatever cause, there was an extreme scarcity of money; in so much, that tradesmen, whose property greatly exceeded their debts, stopped, and others were on the brink of stopping payment, government, very wisely, advanced large sums of money to many mercantile houses, on receiving deposits of goods into public warehouses. And it is not in very many instances that administration has appeared in so respectable a light, as when it put on the cloak of a patriotic and paternal pawn-broker. The emperor of Germany, in pledging his copper-mines, as collateral securities for the payment of bank notes of Vienna, appears in the respectable light of a pawn-broker.

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The same spirit of a return to the primitive principles of commerce has, of late, been exemplified, on a grand scale, by a society equally respectable, as we are informed, for character and capital.—It will readily be understood by many of our readers, that it is

THE SECURITY BANK,

Cornhill, to which we now allude: an institution that has already been found productive of convenience and advantage to one of the parties, and that promises, fairly, to be so to both: a matter sincerely to be desired; because, without reciprocal advantage, it could not be permanent. This institution, which is likely to be followed by many others, on the same plan, in different parts of the kingdom, may, not improbably, form no inconsiderable era in the History of Exchange, and general intercourses of commerce.

COINAGE.

SINCE the time when sir Isaac Newton regulated the relative values of the coins of these kingdoms, no change has been made in their value, though circumstances are very much changed, and though, for that reason, some alteration would have been useful, at least, if not necessary.—The misfortune is, that in this country, all places, not requiring shining talents, are filled by men who can spend the income they are unable to earn, and who, in many instances, clog the operations which they are appointed to watch over and to accelerate.—The silver coin of these kingdoms is so entirely neglected, that the whole community is put to great inconvenience, and that a number of unfortunate wretches are tempted to imitate that money, and thereby to come to an untimely end.

The principal coinage of this country consisted, formerly, in silver: but, ever since the bank of England has been established, the gold coinage has been, by far, the most considerable, and it is not a little extraordinary, that, during his present majesty's reign, the gold has exceeded the silver, in the proportion of twenty to one: a circumstance which will lead mercantile people to various reflections, on the nature and course of our external commerce during that period. The greatest payments in this country, as in France, used formerly to be made in silver. But now no payments, of any magnitude, are made in that sort of coin: and hence it is not necessary to preserve, as formerly, the value of the shilling. The money in which large payments are made regulates the exchange with foreign countries, and, therefore, it becomes necessary not only to be cautious, but extremely accurate, in ascertaining it's value. But this is not the case with regard to the money that serves only as a small fraction of sums; which is, of course, all employed in transactions at home, and that chiefly in details of little importance.

The intrinsic value of a piece of money, or what the sect of the economists in France called the grand problem of the *système monétaire*, requires to be accurately and rigorously fixed,

only for gold; in which alone payments are made in this country. A guinea, when melted down, ought to be, as nearly as possible, worth a guinea. If it be worth much more, as it was before sir Isaac Newton regulated it's value, it holds out a premium for melting down that coin, or for sending it out of the kingdom. If, on the other hand, the guinea were not worth, intrinsically, what it passes for nominally, the course of exchange would turn against us, which would be very hurtful to commerce.—The value of the guinea is fixed with sufficient accuracy. So also is that of the silver money of the kingdom: but then, as already observed, when that value was affixed to the silver money, there was a great quantity of silver in circulation, and large payments were made in that coin.

The evils arising from the neglected and debased state of the silver coin fall intirely on individuals; and do not influence, in any degree, the national credit. This is a proof, that the full intrinsic value of coins is not necessary in a national point of view, in respect of credit or of revenue. And, as the expense of coining money of full intrinsic value falls on the state, it might be equitable, as well as of general advantage, to strike new silver money on such a plan, as to be short of the intrinsic value only by the expense of implements and workmanship; which should not, and certainly need not, exceed five per cent: that is to say, a shilling should be struck with care, and from well executed dies, the value of which would be about eleven pence halfpenny.—At present, good shillings and sixpences are an expense to the state in the coinage, because the rule is observed of giving them their full value: nevertheless, it is a fact, that nine-tenths of the shillings in circulation are worth only eightpence; and the sixpences not worth more than twopence.

As to our copper-coinage, it is not regulated, or attempted to be regulated, by any ratio at all: for a mint halfpenny is not worth much more than a farthing. This again is wrong, being a contrary extreme. Less than fifteen per cent on copper would not pay the coiner for his trouble and expense. Ten per cent more, at least, would be necessary for the risque he runs; and near twenty per cent for the person who possesses it: so that if the copper pieces were well made, and possessed seventy-five per cent of their nominal value, the counterfeiting of the copper coin would become very difficult and unprofitable.—To conclude, if silver money were struck five per cent and copper twenty-five per cent, under it's nominal value, we should have no base money. This subject of a new coinage, which has, at last, forced itself on the public attention, is of very great importance, being intimately connected with moral and political law, as well as with trade and commerce *.

* We are happy to be informed, since writing the above, that Mr. Boulton, of Birmingham, has obtained the authority of government for a coinage of copper, on a plan that shall at once raise the intrinsic value of the piece, and furnish every housekeeper with a set of standard weights and measures.

NATIONAL AFFAIRS.

THAT the power which commanded the seas, commanded also the shores, and that naval power was of more importance than dominion at land, have passed into a kind of political maxims for ages. It was, in fact, a superiority of naval power that subverted the roman empire. The irruptions of the gauls, the cimbri, and teutones, by land, were repelled, and might have been repelled, had they been repeated. The necessity of subsistence drove them quickly to the necessity of committing their fortune to the issue of a battle, in which the invaded derived an advantage over the invaders, from the possession, and from the knowledge of the country. But when the barbarians began to combine their military operations with naval expeditions; when troops, as well as stores, were poured upon the roman frontier from the Baltic, the Dwina, the Elbe, the Danube, and the Euxine sea, then, and not till then, they began to be wholly irresistible.—It was the maritime habits and the naval power of the scandinavians, under the appellation of normans, danes, picsts, and other names, that enabled them, for the space of six hundred years, to harass, over-run, and rule the greater part of the sea coasts of Europe. The trade of a pirate became an honourable profession. The sons of kings, at the head of pirates, fought and obtained at once settlements and renown.—Since the revival of letters, the modern improvements in arts and sciences, and the vast extension of commerce, the superiour importance of naval power seemed to be farther illustrated, and more certainly established.

It is not among the least wonders of the present age, to see this maxim controverted and shaken. The french find means to oppose power at land, to power at sea, and to check, we will not say, intimidate and over-awe, the masters of the ocean.—They dart forth in all directions, to Amsterdam, to Venice, to Genoa, and other ports, which they have in view; and thus, while they strengthen their own naval power, labour to weaken that of England, by excluding her trade from the great inlets into the continent of Europe.—It is on this ground, not on the ocean, that they choose to measure their strength with their rival, and on this they steadily proceed with advantage. For, though we are not afraid of any encounters at sea, or invasions of either Britain or Ireland, we cannot but be solicitous for the safety of

LISEON, AND OF HAMBURGH.

THERE is, in the nature of principles, something constant, unchangeable, and eternal; something that, as we have often had occasion to observe, controls accidents by supposing and comprehending them.—The french republic, while it conducts it's military operations on the principle just mentioned, carries on a kind of moral war on the minds of men, with equal success.—In an irre-

ligious, and luxurious age, it governs men and nations, by an address to their love of power and property. Combining this principle of political conduct with the military force, it has republicanized the Netherlands, and the Milaneze, and the aristocracies of Holland, Genoa, and Venice.

In direct contrast with the uniformity and steadiness of conduct, which is the result of sublime views, stands that of the allies, conjointly and severally : in which we see little but a blind selfishness, on the part of both governments, and the individuals of which they are composed, and an obsequiousness to circumstances in their nature transient, and even fugacious.—It is not to be wondered, therefore, that at the present moment, the power of peace or war is in the hands of France.

Such is the general air or aspect of Europe.—We proceed now to a particular, though brief survey of it's principal divisions.

FRANCE.

THE general, and almost universal wish of the french nation, is for peace. Hence, the late election of one-third of the legislature is generally considered as a good omen. So also, and on grounds rather more certain, is that of Mr. Barthelemy, minister from France to Switzerland, into the directory. Mr. Barthelemy is a man of letters, of genius, of sublime views, and a humane disposition. He was at a distance from the civil storm ; he is not involved in the prejudices, the passions, or the guilt of any party : by all he is regarded with respect and veneration.—He has been in England, and here, as well as abroad, accustomed to live with the english. Habits of study and of life have contributed to wear off, or rather to preserve him from that barbarous animosity, which unfortunately, as well as disgracefully, divides nations. His speech on his reception into the directory, breathing sentiments of universal benevolence and justice, confirms the character now given of the author of *Anacharsis*.—The directory have declared their readiness to enter into a negotiation for peace with England ; and that, too, as has just (at the time of writing this) appeared, not separately, but in conjunction with her allies.—All this looks well—but the grand point is yet a secret. What are the terms on which the republic is willing to make peace ? Never yet did any power refuse to make peace on certain conditions.

SPAIN.

THE spaniards do not seem to possess the spirit, or to deserve the meed of conquerors : yet such is the whimsicality of the times, that it is not improbable, but to them too we must pay some tribute of concession.

The cession of Gibraltar would be more injurious to Britain in name and reputation, than in mercantile and maritime advantage.—But it would be a real loss, if we should give it up to threats, and not for some equivalent.

ITALY.

ITALY.

THE prediction in our last has been verified respecting Venice. Republicanism has been restored in that state, founded in the fifteenth century, on the ruins of aristocracy, which has reigned five hundred years. Republicanism also prevails in Genoa.—The french government establishes republics on it's wings, as a kind of *avdettes*, or advanced posts, for watching the movements of the enemy.

GERMANY.

A RATIFICATION of the peace, it has been affirmed, (though this has also been contradicted) has been exchanged between the republic and the emperor; who has acquired a part of the venetian territory. The whole of the conditions have not yet transpired: but among these is the integrity of the german empire.

NORTH OF EUROPE.

A REPORT prevails of a concert between the courts of Peterburgh and Vienna, to restore the territories dismembered by the last partition, together with the crown of Poland, to Poniatowski. It would not be impolitical to re-establish a throne, that might serve as a frontier to Russia, and the imperial dominions: or is it wholly improbable, that the present czar may pursue a line of march in opposition to that of his predecessor and mother. But what sovereign princes and ministers will do, or not do, is a problem that admits not of decision, nor scarcely of conjecture. In the present enlightened age, a degree of lethargy and infatuation prevails, that is not exceeded in any period of barbarism.

Will the neutral northern powers remain as indifferent to the conclusion of peace, as to the progress of the war? Will Russia, Sweden, Denmark, Prussia, nay will Austria even, after the ratification of peace, (if indeed it be ratified) sit quietly still, and behold, with unconcern, the excessive aggrandizement of France, on the downfall of England? Perhaps, the navigation of the sea should be free: but the french should not have it in their power to bind in chains the maritime coast of Europe: which they will have it in their power to do, if they be permitted to retain all their conquests, and Britain be compelled to restore all her's *. In truth, the present does not seem to be the moment for Britain to make peace with advantage.—But it is preposterous, until we learn the terms held out by the french, to enter on this subject.

GREAT BRITAIN.

It is said, and it is pretty certain, that, on the subject of peace, or rather the contingent terms of peace, there is a division in the british cabinet; and that some of the parties, originally the most zealous for war, and disdainful in their rejection of offered conditions of

* See our political retrospect for april last, under the head of Great Britain.

peace, are now, with equal precipitation, prone to pacification on almost any terms: but here again, we must arrest the natural proneness to anticipation, and wait for an account of the progress of the present negotiation. A circumstance has lately occurred, which ought, and which can scarcely fail to brace the shaking nerves of our present cabinet; and to retain them firmly in the interests of the country; as well as to determine the country to stand firmly by them, provided that by the wisdom and resolution of their conduct; they shall appear to deserve it. The circumstance to which we allude, it will readily be perceived, is the suppression, through the vigorous and wise measures pursued by government, of what we may be permitted to call the third, and the most formidable edition of the mutiny among the seamen: namely, that at Sheerness. This mutiny was evidently inflamed by that spirit of revolution which pervades Europe. It was not impelled by necessity, or provoked by unjust aggression: it was impatient of authority, factious, seditious, intent on civil discord and convulsion. It was not the spirit of the honest english sailors: but of a few mal-content incendiaries.

Having said this, and strongly reprobated the mutiny at the Nore, we may be allowed to exhibit a true portrait of what an english seaman was, and, we hope, still is, and with good treatment still likely to be. Such a portrait, if contemplated with candour, will tend to awaken in all britons a love of sailors, and in sailors a love of Britain.

A BRITISH sailor is thoughtless, and inattentive to what concerns his own happiness: but not indifferent either to the interest of his country, the glory of the navy, or the renown of the individual ship to which he belongs. He is cheerfully active and prompt in the execution of his duty; patient of fatigue, as well as of the vicissitudes of weather and climate; steady and collected at his post, in the hour of danger; obedient, respectful, and attached to the officer worthy to command him; faithful and true to his king and country. He has an open, honest, and noble heart: he is courageous in action, and humane in victory; he is the life and soul of our commerce, the guardian and the bulwark of the nation: yet these men, the pride and the safety of their country, are, for the most part, pressed into the service, and too much exposed, when in it, to neglect, to misery, and to distress. They are exposed to an imperious, harsh, and ill-natured mode of dispensing orders and carrying on duty, which sometimes drives generous spirits to despondency and despair: they are—but it is not our business to enumerate grievances; we would only observe, that for the eccentricities and ebullitions of seamen, especially when, through the improvidence of government, they are contaminated by a mixture of the outcasts of the earth, there is some degree of excuse and indulgence. An universal venality and corruption, the natural offspring of luxury, has seized on all ranks at land; the greatest estates, united with the highest honours, have not exempted the greater part, by far, of our nobility, and among these even some of good private characters, from the imputation of selfishness, and a total disregard of the common-wealth; intrigue and effrontery are prominent in the conduct of our politicians at land; but many, nay most of them, are lawyers and cautious; the sailors seek redress of grievances in their own way: full of danger—

Quorsum hæc tam putida tendant?

Not

Not to excuse mutiny, but to admonish the executive and judicial powers to temper authority, strengthened by the suppression of rebellion, with a recollection of what is due to the sailors, and also of what is prudent and safe for government.

The statesman ought to attend, not only to what is morally just, but to what is politically expedient. As cases are more numerous than laws, it becomes the legislator to mount up from the particular circumstances of particular situations, to general principles common to all. What is the effect of punishment? Is it the same in all cases? No: but different in different cases. When men are conscious of guilt, even a few examples of punishment strike terror. Where no such consciousness exists, whether from truth, error, or insensibility of disposition, even multiplied examples of severity serve only to heighten the resolution, and add fuel to the flame of martyrdom.

“ In conscious virtue men are bold *.”

“ Grief is bold, and makes it's owners stout †.”

Let not our design be misunderstood.—We mean not to extenuate the guilt of the leading mutineers. But let the nature and the evidence of their criminality be made plain to the whole world; and let every allowance be made to the unsuspicious credulity of sailors, who may possibly have been seduced to espouse a bad, under the idea of it's being a just and honourable cause ‡.

Amidst the unpropitious gloom that darkens our political horizon in Europe, a ray of hope breaks on the view of the attentive observer, in North America; where it appears, from the speech of the new president to the assembled states, that it is the resolution of the government, to repel the haughtiness of a new and democratical system; and to maintain the public law, and usual observations and relations among independent nations. If the war should be prolonged (which God forbid) a confederacy would soon be formed, against France and Spain, between America and Great Britain.

* Addison.

† Shakspeare.

‡ If delegates were to be punished, *quoad* delegates, this might occasion disapprobation, perhaps, and alarm! But the overt acts of rebellion, and particularly the efforts to carry the british ships of war into the ports of France, may with safety, and ought in justice and sound policy, to be punished.

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TO CORRESPONDENTS.

T. H. accuses us of being influenced in our criticism by attachment to political party. In the common acceptation of the terms, in which this charge is made, we plead not guilty; but at such a moment as the present, it is not to be passed over in silence. To his candid attention, therefore, we submit the following remarks.

In politics, as in every science, *statements* and *arguments* must be either *true* or *false*. Even to *reviewers*, they must *appear* to be either true or false. Does it not belong to our office to expose what we apprehend to be false statements of facts, and false conclusions of reasoning? Should this be denied us, to what are we reduced? To state the plan of a work, and to present extracts to the reader. This, which would reduce our work to mere *extracts*, may be a specious, but it is no solid plan, for the conduct of any work of criticism. It would not even be candid or just. Does not one writer frequently ascribe to another statements which he never made, and arguments which he never used? In stating this without contradiction, should we not, instead of exemplifying candour, make our work the vehicle of *falsehood*, *misrepresentation*, and *abuse*? Are we not, therefore, *bound* to expose

pose such statements, and are we less bound to expose statements which we know to be false, respecting the *conduct* of individuals or bodies of men?

Our correspondent, we think, must allow, that *truth* will be liable to be considered as the description of party, as long as *falsehood* can boast of it's partisans.

We consider attachment to political party correctly to signify, attachment to a body of men, acting politically; and when it is criminal, leading to a defence of their conduct, not because it is just, but because it is *theirs*. From this attachment we are wholly free. It is *impossible*, as we think all our readers must allow after attending to the above remarks, to avoid the occasional interposition of our judgment, in the review of books philosophical, religious, or political; and where a man hazards an opinion, there must be the chance, and there ought to be an indulgence, of error, where malignity or dogmatism does not appear. But to us, the *necessity* of such freedom is painful. We are connected with no faction in the state, we are influenced by no names of authority: friends to our country, respectful to it's constitution, zealous for it's interest; we yet think it's governors may err, and our loyalty to nature will ever lead us to assist truth, the parent of freedom, justice, and peace.

We thank CRITO for his handsome letter, and we will endeavour to profit by his hint.

The book mentioned by Z had indeed escaped our notice at the moment of it's publication, it shall, however, be immediately attended to, and we trust the respectable author will ascribe the omission to unavoidable circumstances; for the number and variety of publications render it impossible that the most vigilant eye should never suffer a book to escape it. Although, we trust, we are not often liable to similar accusation, we are always, on such an occasion, thankful for information from the author, or any other person thus disposed to assist our labours and supply our defects.

To the rage of "A MERCHANT," who is offended that we will not allow the late increase of the exports and imports, to be valid proof of an increase of the *profitable commerce* of this country, we can only oppose the following observation. The *profitable trade* of any country must consist in a balance of produce, manufactures, or coin, *received in exchange above the value* of the articles exported.

Where an army is to be supplied, in a foreign country, and goods bought and exported for that purpose, and where nothing is received in exchange for such goods, but an 'airy nothing,' which has not even a 'local habitation,' but merely a name; a charge upon the state, *an increase of the national debt*; we have no scruple in affirming, that the *imports and exports* of such a country may *increase* as the *nation is impoverished*.

From the illness of one of our coadjutors, we are under the necessity of postponing the Index to this volume.

I N D E X.

Books reviewed have the first word printed in Capitals; Notices of new Books, and Articles of Intelligence, in Italics: the Languages in which Books are written, if not in English wholly, are pointed out by, A. Arabic, Æ. Æthiopic, B. Bohemian, C. Chinese, Co. Coptic, Cu. Curdistanic, D. Dutch, Dan. Danske, E. English, F. French, G. German, Gr. Greek, Gre. Greenlandic, H. Hebrew, Hu. Hungarian, I. Italian, Icel. Icelandic, L. Latin, Lap. Laplandic, N. Norwegian, P. Portuguese, Pe. Persian, Po. Polish, R. Russian, S. Spanish, Sam. Samaritan, Sc. Slavonian, Sw. Swedish, Syr. Syriac, T. Turkish, W. Welsh, Wa. Wallackian, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it.

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| 446 | 17 | | advantages | <i>add</i> | by C. F. W. Glafer |
| 452 | note † | <i>for</i> | pleraque | <i>read</i> | postrema |
| | | | Catabrar. | | Catalinar. |
| 460 | 22 | | author's | | authors |
| 507 | note 8 f. b. | | maliginity | | malignity |
| 545 | 28 | | xxv | | xxi |
| 551 | 21 | | on | | in |
| 556 | 21 f. b. | | menchen | | menschen |
| 576 | 3 f. b. | | were | | was |
| 577 | 5 f. b. | | fears | | fear |
| 578 | 13 f. b. | | in | | on |
| 613 | ult. | The signature, A. R., should follow the text, not the note. | | | |

